

CONFIDENTIAL.]

[No. 20 of 1909]

REPORT ON NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 15th May 1909.

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Public health in Angul ...	ib.
The weather in Angul ...	ib.

LIST OF NEWSPAPERS.

[As it stood on the 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Anusilan" ...	Calcutta ..	Weekly	...	...
2	"Bangabandhu" ...	Ditto ...	Do.	...	...
3	"Bangabhumi" ...	Ditto ..	Do.	...	...
4	"Bangaratna" ...	Ranaghat ...	Do.	...	...
5	"Bangavasi" ...	Calcutta ...	Do.	...	...
6	"Bankura Darpan" ...	Bankura ...	Do.	...	...
7	"Basumati" ...	Calcutta ...	Do.	...	...
8	"Bharat Chitra" ...	Ditto ...	Do.	...	...
9	"Birbhum Hitaishi" ...	Suri ...	Do.	...	...
10	"Birbhum Varta" ...	Do. ...	Do.	...	...
11	"Burdwan Sanjivani" ...	Burdwan ..	Do.	...	...
12	"Chinsura Vartavaha" ...	Chinsura ...	Do.	...	...
13	"Daily Hitavadi" ...	Calcutta ...	Daily	...	...
14	"Dainik Chandrika" ...	Ditto ...	Do.	...	...
15	"Dharma-o-Karma" ...	Ditto ...	Monthly	...	...
16	"Education Gazette" ...	Chinsura ...	Weekly	...	...
17	"Ekata" ...	Calcutta ...	Do.	...	...
18	"Hitavadi" ...	Ditto ...	Do.	...	...
19	"Hindusthan" ...	Ditto ...	Do.	...	...
20	"Howrah Hitaishi" ...	Howrah ...	Do.	...	...
21	"Jagaran" ...	Bagerhat ...	Do.	...	...
22	"Jasohar" ...	Jessore ...	Do.	...	...
23	"Kalyani" ...	Magura ...	Do.	...	...
24	"Khulnavasi" ...	Khulna ...	Do.	...	...
25	"Manbhum" ...	Purulia ...	Do.	...	...
26	"Matribhumi" ...	Chandernagore ...	Do.	...	...
27	"Mihir-o-Sudhakar" ...	Calcutta ...	Do.	...	...
28	"Murshidabad Hitaishi" ...	Saidabad ...	Do.	...	...
29	"Nadia" ...	Krishnagar ...	Do.	...	...
30	"Navajivani-o-S w a d e s h i Christian."	Calcutta ...	Tri-Weekly	...	...
31	"Nayak" ...	Ditto ...	Daily and Weekly.	...	...
32	"Nihar" ...	Contai ...	Weekly	...	...
33	"Nivedan" ...	Calcutta ...	Do.	...	...
34	"Pallivarta" ...	Bongong ...	Do.	...	...
35	"Pallivasi" ...	Kalna ...	Do.	...	...
36	"Prachar" ...	Calcutta ...	Monthly	...	...
37	"Prasun" ...	Katwa ...	Weekly	...	...
38	"Pratihar" ...	Berhampore ...	Do.	...	...
39	"Prava" ...	Calcutta ...	Do.	...	...
40	"Prabhat" ...	Ditto ...	Do.	...	...
41	"Purulia Darpan" ...	Purulia ...	Do.	...	...
42	"Ratnakar" ...	Asansol ...	Do.	...	...
43	"Samaj Darpan" ...	Salkia ...	Do.	...	...
44	"Samay" ...	Calcutta ...	Do.	...	...
45	"Sanmilani" ...	Serampore ...	Do.	...	...
				Barendro Lal Mukerjee, age 37, Hindu Gets contributions from different writers. Kanai Lal Das, age 35, Karmokar Behari Lal Sarkar, age 32, Kayastha; Hari Mohan Mukerji, age 41, Brahmin; and Durga Das Lahiri. Biswanath Mukerji, B.L. Radhika Prasad Ghose, age 37, Hindu Rajranjan Sen, age 34, Baidya Debendra Nath Chakravarti, age 36, Brahmin. Probadha Nanda Sarkar Dinanath Mukerji, age 42, Brahmin Hari Dass Dutt, age 37, Kayastha, Shibnath Banerji, M.A., B.L. Nafur Chandra Sarkar, age 35, Kayastha. Jaladhar Sen, age 46, Hindu, Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta. Hari Das Dutt, age 37, Kayastha Gishpaty Kabytirha, age 36, Kayas- tha. Behari Lal Roy, age 45, Kayastha; Beni Madhab Ganguly, age 35, Brah- min; and Monmotha Nath Roy, age 32, Brahmin. Ananda Mohan Chaudhury, age 34, Kayastha Biswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha. Gopal Chandra Mukerjee, age 50, Brahmin. Bagola Chandra Ghosh, age 36, Kayastha. Surendra Nath Sen, age 32, Hindu Sayyid Osman of Basirhat, age 35, and Maulvi Reyasuddin Ahmad of Kareya. Bonwari Lal Goswami, age 44, Brah- min. Susil Kumar Maitra, age 28, Brah- min. Revd. Lal Behari Shah, age 50, Native Christian. Panch Kowri Banerji Madhu Sudhan Jana, age 49 Charu Ch. Roy, age 35, Kayastha Soni Bhusan Banerji, age 43, Brahmin Purna Chandra Chatterji, age 42, and Banku Behari Ghose, age 38, Goala. Kamakhyia Prasad Ganguli, age 50, Brahmin. Mahendra Nath Chakravarti, age 39, Brahmin. Sailendra Nath Chatterjee, age 26, Brahmin. Amulya Batan Chatterjee, age 3 Brahmin. Rakhal Chandra Chakravarti, age 26, Brahmin; and Gopal Chandra Mitra, age 6, Kayastha. Satya Charan Banerjee, age 28, Brah- min. Ganendra Nath Das, age 54, Brahmin	1,000 600 100 15,000 712 13,000 300 300 350 650 200 1,500 1,350 30,000 1,000 2,500 600 500 1,200 300 300 300 500 4,000 100 300 300 200 400 600 500 100 300 300 300 500 1,300 800

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
46	"Samvad Purnachandrodaya"	Calcutta ...	Daily	Purna Chandra Ghatak, age 45, Brahmin.	50
47	"Sandhya" ...	Calcutta ...	Do.	...	...
48	"Sanjivani" ...	Ditto ...	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
49	"Sevika" ...	Diamond Harbour	Monthly	...	...
50	"Soltan" ...	Calcutta ...	Weekly	Moulvi Muhammad Monirazzam of Chittagong.	1,500
51	"Sonar Bharat" ...	Howrah ...	Do.	Baikunta Das Gupta, age 35, Baidya	3,000
52	"Sri Sri Vishnu Priya-o-Ananda-Bazar Patrika."	Calcutta ...	Do.	Rasik Mohan Chakravarti, age 37, Brahmin.	2,000
53	"Swadesh" ...	Ditto ...	Do.	S. C. Lahiri, Pat. Lovett and Pundit Baijnath Bidyanidhi.	500
54	"Tamalika" ...	Tamluk ...	Do.	Sita Nath Mondal, age 26, Hindu	900
55	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, age 26, Kayastha	500
HINDI.					
56	"Bharat Mitra" ...	Calcutta ...	Weekly	Mahabir Prosad, age 35, Vaisya; and Amrito Lal Chakravarti, age 46, Brahmin.	3,200
57	"Bihar Bandhu" ...	Bankipore	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
58	"Bihar Gazette" ...	Ditto ...	Do.	Muhammad Murad Ali Khan, age 42, Kayastha.	250
59	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha	500
60	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
61	"Gyanoday" ...	Calcutta ...	Monthly	...	...
62	"Jain Gajet" ...	Arrah ...	Weekly	Printed and Published in the United provinces.	...
63	"Jain Pataka" ...	Calcutta ...	Monthly	...	...
64	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kisson Joahar, age 30, Khettri	4,000
65	"Hitavarta" ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
66	"Lakshmi Upadesh Lahri"	Gaya ...	Monthly	...	...
67	"Marwari" ...	Calcutta ...	Do.	B. K. Tebrevala, age 34, Hindu Agarwala.	500
68	"Marwari Bandhu" ...	Ditto ...	Weekly	...	...
69	"Narsingha" ...	Ditto ...	Monthly	...	...
70	"Siksha" ...	Bankipore	Weekly	Goadkaran Singh, age 38, Babhan	255
PERSIAN.					
71	"Roznama-i-Mu k a d d a s - Hablul Matin"	Calcutta ...	Weekly	...	...
URDU.					
72	"Ayini-i-Chatar Gupt" ...	Bankipore	Do.	...	...
73	"Al Panch" ...	Ditto ...	Do.	...	...
74	"Dar-ul Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, age 35, Muham-madan.	200
75	"Khawah Mokhab Panch"	Gaya ...	Do.	...	...
URIA.					
76	"Garjatbasini" ...	Talcher ...	Do.	Bhagi Ruth Misra, age 40, Brahmin.	...
77	"Manorama" ...	Baripada ...	Do.	...	...
78	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	600
79	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Padhan	500
80	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sad-gop.	700
81	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	...
82	"Utkal Darpan" ...	Sambalpur	Do.	...	...
83	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 75	800
84	"Utkal Sakti" ...	Calcutta ...	Do.	...	...
85	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moherana, age 45, Hindu Karmokar.	500

Additions to, and alterations in, the list of vernacular newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
6A	<i>Bengali.</i> " Bangla "	Santipur	Weekly ... ..	.....	.....

Journal of the Proceedings of the General Assembly of the Church of Scotland, 1844.

Date	Place	Subject	Remarks
1844	Edinburgh	General Assembly	The General Assembly met on the 1st of May, 1844, at the Free Church, Edinburgh.
1844	Edinburgh	General Assembly	The General Assembly continued its sittings on the 2nd of May, 1844.

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I.—FOREIGN POLITICS.

THE *Namai Muqaddas Habbul Matin* [Calcutta] of the 3rd May has the following on the present situation in Persia : —

NAMAI MUQADDAS
HABBLUL MATIN,
May 3rd, 1909.

Although Russia has given out that by sending her forces to Tabriz she means to ensure the protection of her subjects and the supply of provision to them and also to help the nation, it is an open secret with statesmen that European Powers aim merely at their own interests without any regard for the welfare of our country or nation. Russia is not an exception to it; she has not taken the trouble to bring down her forces in order to take up the cause of the Tabrizists. Politicians as a rule do not tread a step beyond their sphere of interest. It is wise therefore that we should, instead of expecting any external assistance, devise plans for our deliverance. Our neighbours' expression of sympathy for us is merely a bit of diplomacy; they never wish that Persia should have peace; on the other hand they try to make the water muddy so that they may easily catch the fish. When they saw the National Assembly in power, they helped the Shah against it and threatened the nation itself till at last the Assembly was dissolved. As soon as they found the Shah stronger than the nation they began to reduce his power. Thus, in order to carry out their selfish political aims, they have been for the last ten months making efforts to keep up the anarchy in the country by setting both the Shah and the nation against each other, taking care to keep the balance of power between them.

As soon as any strong and effective movement on the part of the nation is noticed by them they retard it by making a protest to the Shah which keeps the nation waiting for the result. Their artifice has produced the desired effect of prolonging the anarchy in the worst form, so that they have got hold of an excuse for an armed intervention in Persia under the show of protecting the life and property of their subjects, and their army has entered the country from the north and the south. The army is sure to multiply gradually like microbes, the only preventive measure being that the nation should at once beat out anarchy from the country.

2. In an article entitled "The end of Sultan Abdul Hamid," the *Namai Muqaddas Habbul Matin* [Calcutta] of the 3rd May has tried to show that the ex-Sultan was a selfish, extravagant, treacherous and voluptuous man, unfit to rule the country of which he was a sovereign. The paper asserts that he was at the back of the recent Royalist rising and, in fact, represents him as a man responsible for all the painful incidents which took place in Turkey during his long reign, especially in the early part of his rule.

NAMAI MUQADDAS
HABBLUL MATIN,
May 3rd, 1909.

3. His Majesty Sultan Muhammad V has ascended the Ottoman throne as a rightful heir according to the rules of succession (obtaining there). This grand monarch has the unique distinction of being the first sovereign of the Ottoman dynasty, whose ascension to the throne has been by the choice of the representatives of the people, which is in perfect unison with the primitive principle of Islamic Caliphate. His Majesty surpasses all the Ottoman Sovereigns in his having been the first religious Khalifa of his dynasty chosen by the unanimous voice of the faithful followers (of the Prophet).

NAMAI MUQADDAS,
HABBLUL MATIN,
May 3rd, 1909.

The impression of a portion of the Musalmans of scanty information that the dethronement of Abdul Hamid has been an obstruction to the spiritual fountain-head of the Ottoman Government does not approach the truth. It may well be said that the spirit of Islam has been revived in the Ottoman line, and a lawful character has been given to the principles of the bright religion. Sultan Muhammad V may be likened to the Apostolic Khalifas of the primitive Islam, by reason of his having been elected by the faithful followers (of the Prophet), and this sort of good fortune has never till now been to the lot of any Islamic Sovereign.

In conclusion, the paper notices that the Indo-Persians have despatched on the 21st April a telegram to the new Sultan congratulating him on his Coronation and another to the Committee of Union and Progress, congratulating on their victory and praying them not to forget their Tabriz brethren.

BANGABANDHU,
4th May, 1909.

4. Referring to the recent affairs in Turkey, the *Bangabandhu* [Calcutta] of the 4th May writes:—

Turkey.

These incidents will set the current of a new life flowing through the entire Islamic world, and create in it a desire for independence or *swarajya*. The young Turks have succeeded in carrying out a truly bloodless revolution. But will not this be able to rouse in the hearts of the Musalmans of India a desire for obtaining *swarajya*? Will it not be able to make them wish for peace and unity? The young Turks have taught a lesson both to Europe and Asia, and have conferred a boon on the whole world.

MIHIR-O-SUDHAKAR,
May 7th, 1909.

The ex-Sultan of Turkey.

5. The *Mihir-o-Sudhakar* [Calcutta] of the 7th May has the following:—

ALL IS OVER!

"But yesterday the word of Caesar might
Have stood against the world, now lies he there
And none so poor to do him reverence."

"A crown
Golden in show, is but crown of thorns
Brings dangers, troubles and cares and sleepless night
To him who wears the regal diadem."

Alas! our much-respected Sultan Abdul Hamid is no more on the throne of Stamboul. He who through the last 32 years closely identified himself with the weal and woe of the Islamic world, whose wisdom, learning and tact made him the helmsman of the ship of the Turkish empire, who sacrificed all worldly comforts for the sake of the welfare of both the enemies and friends of his empire, who was always engaged in furthering the cause of Islam, who by his masterly skill bound in chains, as it were, the tigers and jackals, who wanted to destroy his empire or rob him of it, who had so long been preserving the remnant of the ancient glory of Islam against many dangers, who put down all disturbances and conspiracies within his empire, who emptied his treasury in order to improve the condition of his people, who used to give every help to pilgrims going to Mecca, has now taken the royal crown off his head and bid farewell to the royal throne for the rest of his life. The entire Islamic world used to move at his very beck and his commands used to shake the whole land of Islam—and now joy is being expressed at his fall and indecent epithets are being hurled at him. Such indeed is the moral depravity of the world! Atheistic ideas are gaining ground everywhere in the world, and along with it people's love and respect for their King, Badsah or Sultan is gradually becoming less. It is men, who have made it a principle of life to rob others of their freedom, to break treaties, to destroy the balance of power, who have no regard for God or for religion, that have determined to bring about this rebellion. Soldiers whose duty it is to protect the empire are now engaged in electing a new Emperor. It is things like these which foreshadow the evils which are to come upon the world in the future. Abdul Hamid has been dethroned. We are too much overcome by this shocking event to describe the causes which have led to his deposition.

We ask our readers to have a last look at the picture of Abdul Hamid which appears at the head of this article. The memory of this great man will ever remain enshrined in your hearts. It is for this man that you have wept many a time, it is for his welfare that you have sent up many a prayer and read the *khotbs* in musjids, and it is in order to learn his news that you used to partake of this nectar provided for in the columns of this paper. So long as the Islamic world exists and the subscribers to the *Mihir-o-Sudhakar* live, so long shall love and respect for Sultan Abdul Hamid last. And even after all Musalmans die, their love for him will accompany their souls in the other world.

Many a Sultan has sat on the throne of Turkey. Some of them have been deposed and some have met with unnatural death. But has any Sultan or Khalif ever commanded the love and esteem of the Musalmans all over the world as Sultan Abdul Hamid does? He is verily a saint, and a lover of peace as he is, he could not allow himself to be the cause of any bloodshed among his subjects whom he used to love as his own sons. That is why he does not care to employ his vast army to protect him, but quietly stepped down from the throne and calmly resigned himself to fate. He is no more on the throne of the Turkish empire, but shall ever remain enthroned in our hearts, and any number of revolutions shall never be able to dethrone him from that throne.

6. The *Darus Sultanat* [Calcutta] of the 7th May contains a contribution, by one Hakim Abdur Rauf, who finds that there is nothing to implicate the ex-Sultan in the recent revolt in Turkey, which took place merely on account of the overzeal of the Committee of Union and Progress, who, having won over the military to their side, began to abuse their powers in forcing the hands of the Parliament as well as the Liberals in even the most trivial affairs of the State.

The Young Turks, says the writer, were so deeply intoxicated, owing to their control over the army, that they held the Parliament as well as the Sultan in utter disregard and, in fact, effected the downfall of an experienced and liberal man like Kamil Pasha and interfered in the domestic affairs of the Sultan himself.

The allegation of the members of the Committee against the Sultan that he was in collision with the Parliament is totally false and is intended to befool the world by casting a veil over the truth. The Sultan must, of course, have been opposed to such a Parliament as might be composed of only the selfish representatives belonging to the Committee of Union and Progress, otherwise, facts go to corroborate that the Sultan has throughout been a staunch supporter of the Parliament. With the exception of Turkey and Egypt, the whole world outside is fully convinced of the selfish motives of the Committee. The Turks can never command respect by declaring a clay figure as their sovereign and forming an Assembly composed of their own instruments. A vivid example of the Sultan's love of self-sacrifice is to be found in his refraining to the last from bloodshed for, otherwise, the investing army would not have gained so easy a victory over the Sultan.

7. After describing the revolution in Turkey from its commencement to the end the *Hitavadi* [Calcutta] of the 7th May makes the following observations :--

There can be no gainsaying the fact that the Islamic world is beginning to awake from its slumbers. As a consequence of this awakening not only will political changes be effected, but the whole social fabric will suffer a radical change, and religion will play an important part in the new transformations. Christian Europe has renounced religion and embraced materialism, pure and simple. But if the Muhammadan Turk will blend the two together and regard both as equally important to the evolution of their social and political being, there is no knowing then what an unknown and unknowable revolution will simultaneously rouse Europe and Asia to action. But Japan has succeeded in placing religion and society apart from each other. The Mikado is only an ordinary Jap, and though held in as high a veneration as God Almighty, is bound hard and fast by means of various regulations and controlled by various usages and customs. If the Young Turks, following the example of Japan, can keep the two-fold aspect of the Sultan, as the Caliph and the temporal sovereign, distinct and separate, then, many a possible danger may be averted.

We are, however, extremely gratified at the growth of the popular power and the triumph of democratic principles in Turkey. Nothing but the development and growth of the popular power can make a people happy and prosperous. If the Indian Muhammadans, animated by the awakening of Turkey and instead of seeking exclusive and separate advantages for themselves, will learn to appreciate the value of the general good of the country at large, both Hindus and Muhammadans will be gainers thereby. Turkey is the abode not of Muhammadans only, nor is India the birth-place of Muhammadans alone. As the awakening of Turkey is likely to benefit every inhabitant of Turkey,

DARUS SULTANAT.
May 7th, 1909.

HITAVADI,
May 7th, 1909

so the awakening of Indian Muhammadans cannot fail to be equally beneficial to us all.

SOLTAN,
May 7th, 1909.

8. In discussing the future of Turkey, the *Soltan* [Calcutta] of the 7th May writes that the future of Turkey cannot be forecasted with assurance by any means but the

Turkish politics.

constitutionalists will do well to pay immediate attention to curbing the power of the army, which if it is to take on itself the making and unmaking of Kings, will, ere long, come to be a curse to the country like the Nagacharis (Janissaries?) of old. It is probable that the rule of the Reform Party will now be absolute and will be submissively accepted by all parties in the State and no attempt will be made to restore Abdul Hamid. Speaking of the Reform Party they cannot be praised too highly for the aptitude and political foresight they have displayed in securing the march of their forces through the Provinces under conditions which have caused no heart-burning and misery among the people of the places the troops have passed through. The credit of this achievement will be fully realised when one thinks of the consternation produced and acts of oppression committed during the passage of even every small contingent of soldiers, British and Gurkha, through the villages.

Foreign complications just now are to be feared most from Germany. If there are Germans amongst the missionaries lately killed in Asia Minor, a quarrel is sure to be provoked. In any case a conflict with Germany is inevitable and in order to face that conflict when it comes the more successfully, Turkey should now set her domestic arrangements in perfect order in the only part where they are in confusion, viz., in the uncivilised parts of Arabia.

BIR BHARAT,
May 9th, 1909.

9. In commenting on the recent changes in Turkey, the *Bir Bharat* [Calcutta] of the 9th May says that the awakening in Turkey has shown that autocracy is no longer

The Turkish events.

to keep ground in any country. It is no more possible for any one to resort to oppression under the show of religion, to trample down others in order to show partiality to one's own caste-men. Times have wrought a change now; we must bid farewell to past age and welcome the awakening of a new one. The Muhammadans of India should be ready to welcome the new epoch.

HINDI BANGAVASI,
May 10th, 1909.

10. Referring to the massacre at Adana, the *Hindi Bangavasi* [Calcutta] of the 10th May says, that "what is to be wondered at is that the cry of the massacre of the

Massacre at Adana.

Armenians is raised whenever there is a civil strife in Turkey."

NAJMU' AKHBAR,
May 11th, 1909.

11 The *Najmul Akhbar* [Calcutta] of the 11th May announces the dethronement of Sultan Abdul Hamid of Turkey in the following terms:—

The ex-Sultan Abdul Hamid.

Every man will be drowned in the ocean of sorrow and grief to hear the startling and horrifying news that a bright-minded Sultan, whose fame for statesmanship, wisdom and farsightedness has spread throughout Europe and Asia and who, in course of 33 years, has given firmness and strength to the weak and broken reins of the Ottoman Government by dint of his extraordinary ability, has been dethroned by the Parliament, which he himself had been pleased to create a year ago, at the request of his people.

II.—HOME ADMINISTRATION.

(a)—Police.

BANGABANDHU,
May 4th, 1909.

12. The *Bangabandhu* [Calcutta] of the 4th May reports a case of alleged defilement of a Hindu temple at Barar (in Dacca) by some Musalman ruffians, and says that the Magistrate of Dacca is trying to get the case com-

Alleged defilement of a Hindu temple by Musalmans in Dacca.

promised out of Court.

SANJIVANI,
May 6th, 1909.

13. In commenting on the Morehal dacoity case, the *Sanjivani* [Calcutta] of the 6th May asks if the many confessions which

The Morehal case.

we now hear of in political cases are all of the value of the confessions in this case which both Judge and Jury held to have been

extorted. And further who is responsible for making the innocent men implicated in this case undergo for nothing their long spell of *hajut* life?

14. The *Samay* [Calcutta] of the 7th May says that the Morehal case has divulged many scandals about the working of the police and that the Sessions Judge, too, who tried

SAMAY
May 7th, 1900.

the case, has recorded some of them in his judgment. The accused persons have given out how confessions are extorted by the police. Will not the Government look to the matter even after this?

15. The *Daily Hitavadi* [Calcutta] of the 10th May has the following in connection with the four acquitted accused in the Morehal dacoity case:—

The police and the Morehal dacoity case.

DAILY HITAVADI,
May 10th, 1900.

The police arrested five respectable young men suspecting them to be dacoits, and did all they could to put forward evidence against them, and even secured their confessions. But the Judge and the jury have disbelieved all the evidence which the police put forward, and have even held that the confessions were not voluntary. In short, the learned Judge was convinced, and he said as much that the prosecution evidence was quite valueless. And yet it was on the strength of such unreliable evidence that the police arrested these young men and kept them in *hajut* in company with thieves and dacoits. The learned Judge was of opinion that there was no reliable evidence against the accused, Haripada and Jatin. But still the police did not hesitate to arrest them and keep them imprisoned for quite a long time. And yet it is the police who are supposed to be the *ma-bap* of illiterate villagers.

The police have an idea that once they can get an accused person to confess, their object is gained. It is for this reason that in the old days the police used to torture accused persons in order to extort confessions from them. In some cases innocent men were tortured most inhumanely and such were their sufferings that they used to say anything which the police wanted them to say, just to escape further tortures. It cannot be said that such torturings are things of the past. That is why the Judge asked the jury to consider whether the confessions of the accused in the Morehal dacoity case were voluntary or were made at the bidding of others. Every one can easily see that "the bidding of others" means "the bidding of the police."

It is a well known fact that the police used to torture men to such an extent that they sometimes died. If then illiterate people who are frightened at the very sight of a policeman do not easily confess, is it not strange that educated and respectable men should confess quite voluntarily? Of late, however, it has become a thing of frequent occurrence that very soon after a dacoity has been committed at a place, the police arrest some respectable persons who confess as soon as they are arrested. If we had no idea of the abilities of the police of this country we could have supposed that dacoits are now run down as soon as they commit a robbery. Educated men know that their confessions would go against them. Is it not, therefore, strange that they should confess voluntarily immediately after they are arrested as dacoits?

Regarding the accused Satya Charan, the learned Judges are of opinion that he is a weak-minded boy who is not at all responsible for his actions. The Judges have not been able to make out how the evidence against this boy was collected. The Judges admit that they fail to see on the strength of what evidence Sub-Inspector Hamikulla arrested Satya Charan. And yet this respectable lad had to spend some months in prison.

Every one has, we think, been able to see that there is nothing that the police of our country cannot do. Our readers know on the strength of what sort of evidence Deputy Superintendent Mazrul Huq of the Midnapore bomb case fame threw respectable persons like the Raja of Narajole and several others into prison. And now every one has seen how the accused in the Morehal dacoity case were compelled to spend some months in *hajut*.

We find now-a-days that whenever there is a dacoity or a bomb outrage, the police arrest anybody they like, and do their best to collect evidence against persons so arrested, though such evidence is afterwards proved to be valueless or even false. The men arrested have to undergo much mental and physical troubles and spend some money before they are finally acquitted. And strange it is that the selfish and worthless police officers who conspire to

put innocent men to so much trouble are never punished in any way. If a private individual brings a false case or gives false evidence against any person he is severely punished. But if police officers bring a false case against a man and get up false evidence against him, they are never punished, nor do such acts place any obstacle in the way of their promotion.

In conclusion, we say that unless such oppression is soon put a stop to, the officials will never be able to make the people contented. The granting of a few political privileges may remove the discontent which is created in the minds of a handful of educated Indians. But a radical reform must be made in the police if the discontent that police officers are creating in the minds of the millions of India is to be removed. Police officers should not be allowed to abuse the powers they possess, the public should have some sort of control over the police, and policemen must be made to know that they are not the masters but the servants of the public, and delinquent police officers should be punished just like ordinary men. If all this is done the people will come forward to co-operate with the police.

HITVARTA,
May 6th, 1909.

16. The *Hitvarta* [Calcutta] of the 9th May is of opinion that there exists a set of professional dacoits in Bengal, who, in order to escape detection, have been carrying on rapine in the province in the garb of National Volunteers, who are now-a-days being hunted out by the police. The paper asks the police to be even now careful of the real dacoits who have been throwing dust into their eyes.

'CHINSURA
VARTAVHA.
May 9th, 1909.

17. The *Chinsura Vartavaha* [Chinsura] of the 9th May writes:—

The abnormal increase of dacoities in the two Bengals.

Who could ever imagine that thefts and dacoities could be so rampant in the two Bengals while the English, who rule a world-wide empire, were governing India? The dacoities at Bighati, Bara, Diamond Harbour, etc., came one after another, in quick succession. It appears that the modern dacoits are educated men, belonging to the higher classes. They are said to be respectably dressed, armed with loaded guns and swords and speak in English while engaged in committing dacoity. It seems as if we are reading some novel. While the police are occupied with hunting after sedition, the dacoits are carrying on their business with perfect impunity. The police are entirely powerless to stop the dacoities. While we tremble with fear of the dacoits, the fear of sedition also unnerves us. We are thus placed between two dangers. The rigorous enforcement of the Arms Act has placed us entirely at the mercy of the irrepressible dacoits.

BANGAVASI,
May 8th, 1909.

18. The *Bangavasi* [Calcutta] of the 8th May has the following:—

It is the glory of the English rule that it has suppressed the Thugs and established peace in the country. But there have of late been quite a number of dacoities in

The Police.

different parts of Bengal, and not a week passes but three or four dacoities are reported in the columns of this paper. And such is the anxiety these incidents are causing in the mind of the Lieutenant-Governor that he has ordered several high officials, who spend the summer in Darjeeling, to come back to Calcutta. Does all this show that the recommendations of the Police Commission have been carried out, or that any reform has been made in the police? These dacoities which have become so frequent in Bengal have astounded even the English community, and some Anglo-Indian journalists, who are noted for their anti-native spirit, are fathering upon the Babus the responsibility of the dacoities. But no one can deny that the police are quite worthless. And as for the aspersions cast upon the Babus, every right thinking man can easily see that most of these dacoities are the work of professional dacoits.

In no other province in India is there so much corruption in the police as there is in Bengal. This was found to be a fact long before the Sepoy Mutiny, and it is not otherwise to-day. There are at the same time many persons who hold that in this country the police do not command the same respect from the people as they do in other countries.

But, as the *Statesman*, says, if the police in this country are to be regarded with the respect in which the police in other countries are held by the people, and which is absolutely necessary for their efficiency, they must be cleared of all suspicion of blackmailing and corruption even on a small scale.

Is there any chance of corruption disappearing from the police? When one hears that the police committed oppression on a man because he refused to give a policeman a free treat of *pan*, that the police arrested and sent up for trial a number of men on a charge of having cut off telegraph wires, all of whom were subsequently found quite innocent, how can one hope that any reform can ever be effected in the police? Ever since the day on which the Police Commission was appointed by Nawab Curzon, many a suggestion has been made as regards police reform. But we still hear of police corruption in every village. The Police Commission said:—

"There can be no doubt that the police force throughout the country is in a most unsatisfactory condition and abuses are common everywhere, that this involves great injury to the people and discredit to the Government."

The Police Commission adversely criticised the conduct of all grades of police officers from the constable to the Superintendent. As regards the constable, it said—

"Everywhere we went we heard the most bitter complaints of the corruption of the police. The corruption of the constable is more intolerable, because of the greater opportunities of oppression and extortion which his police powers afford. These men are too often rough, ill-trained, and underpaid. The annoyance and vexation which their practices of extortion and oppression often inflict on the people have been strongly urged before us."

As for the officers of higher grades the Commission says:—

"We regret to have to report that we have the strongest evidence of the corruption and inefficiency of the great mass of investigating officers of higher grades. The forms of this corruption are very numerous."

The Commission then goes on to describe how the police harass innocent people against whom they have the least suspicion, how they get up false cases for the purpose of persecuting inoffensive people who somehow or other make themselves objects of their displeasure. "What wonder is it," asks the Commission "that the people are said to dread the police?" Do policemen think that they would lose their appointments if they did not oppress innocent people like this? Have they no sense of morality? When we think of the depravity that exists in the police department we almost despair of ever seeing any reform carried out in it.

19. Referring to a recent case of a Hindu woman who having refused to

The case of a Hindu wife.

live with her husband was considered by the Commissioner of Police, Calcutta, to be at liberty to do as she pleased, because she had attained majority, the *Bangavasi* [Calcutta] of the 8th May says:—

English Judges cannot realise the injury which such decisions do to the Hindu community, and that is why they commit blunders like this. Since Englishmen are the rulers of India and the protectors of the people of this country, they ought to know that the Hindu wife is not simply an object of the husband's enjoyment, but that there is a religious tie which binds them to each other.

20. Referring to the remarks made by the *Statesman* newspaper regarding the highhandedness of the *parawallas* in

The *parawallas* and the *parawallas* in Calcutta.

Calcutta, who compel poor *panwallas* to supply them with *pan* without paying the price, the

Basumati [Calcutta] of the 8th May writes:—

We hope the remarks of the *Statesman* will attract the attention of the Lieutenant-Governor and the Police Commissioner. The poor and the destitute are always the victims of the police.

21. The *Chinsurah Vartavaha* [Chinsurah] of the 9th May draws attention

Recrudescence of rain-gambling in Calcutta

to the recrudescence of rain-gambling in Calcutta. The gambling dens are said to be open, and gambling goes on under the very nose of the police, the Raingambling Act notwithstanding.

22. Referring to the recent order of the Government of Bengal about

Firing blank cartridges by the police.

blank cartridge firing, the *Nayak* [Calcutta] of the 10th May says that the police are sure to abuse this new power placed in their hands and it is

BANGAVASI,
May 8th, 1909.

BASUMATI,
May 8th, 1909.

CHINSURA
VARTAVAHA.
May 9th, 1909.

NAYAK,
Mar. 10th, 1909.

quite likely that whenever there is a riot, they will kill many persons, and then say that it was impossible to take correct aim owing to the confusion resulting from the riot. Everybody knows how prone the police are to commit oppression. They were bad enough without the new privilege that they have just got, and now they will become worse, and will be quite a terror to the people. We have no doubt that the Government had the best of motives in passing this order, but the police often act very rashly, and it is not at all safe to vest them with this new power.

DAILY HITAVADI,
May 11th, 1909.

23. The following is a full translation of an article headed: "The Jijiya of the English" which appears in the *Daily Hitavadi* [Calcutta] of the 11th May:—

The punitive police tax along the Eastern Bengal State Railway.

Jijiya is called "Capitation tax" in English, the imposition of a tax per head is called Jijiya. During Pathan rule a tax per head was first imposed on the Kafirs, i.e., the Hindus of India. And lastly this Jijiya tax was re-imposed on the Hindus during the reign of the Badshah Aurangzeb. Every Musalman official used to commit excessive oppression on the Hindus in order to exact this Jijiya tax from them. Such a tax per head never used to be imposed during the English rule. A tax like the Jijiya is now-a-days exacted from villagers in order to meet the expenses of the punitive police. We cannot say that no persecution or oppression is committed in connection with the exaction of this tax. An area has been fixed from a place a mile to the south of Dum-Dum to another place, a mile to the north of Barrackpore, and the inhabitants of all the villages lying within a diameter, east and west, of four miles from the Eastern Bengal State Railway lines within this area shall have to pay the new tax for the purpose of meeting the expenses of the punitive police. This quartering of the punitive police is intended for protecting the Eastern Bengal State Railway from bombs. We hear that the authorities have ordered that every one, excepting the persons or communities named below, shall have to pay the tax, e.g.,:—

- (1) Government officers.
- (2) Europeans, i.e., Englishmen, Colonial Englishmen and white men inhabiting all the European countries.
- (3) The Eurasians or the *Feringhi* community.
- (4) The employees of mills owned by Sahebs.

Everyone, excepting these four kinds of beings shall have to pay the tax. Those who live in Calcutta but have garden-houses within the fixed area, shall also have to pay the tax. Those also who are employed in any mercantile house, or work under any English merchant, and come to Calcutta daily, shall have to pay the full amount of the tax. Every house-holder shall have to pay the punitive police tax at a rate thrice that of the municipal tax. A notification to this effect will perhaps be published in next Wednesday's *Calcutta Gazette*.

May we not ask by what new name but that of Jijiya can this punitive police tax be called? For what merit can the white residents be exempted from this tax? By what recommendation the worthy *Feringhis*, wearing hats and coats and possessing skins of various hues, white, black, brown, grey, copper and pale yellow, have been exempted from this tax? Why have mill employees been exempted? If the tax had been imposed on everyone and on all the inhabitants of those places we would not have said anything. In that case we should have understood that the Government had imposed this tax regardless of race, creed and colour, that everyone has been equally punished. But considering that a differential treatment has been made, it is not unnatural for us to feel curious to learn the reason of this difference. And when that curiosity is not satisfied, people have only to form their own opinions and discuss them. It is then that one is led to say that the climate of this country has exerted a baneful influence on the bodies and minds of Englishmen. The English have realised the importance of the Jijiya.

(b)—Working of the Courts.

24. The *Pallivasi* [Bongong] of the 4th May gives an account of how

The conduct of a European witness before a native Deputy Magistrate of Khulna.

Mr. Wales, Assistant Engineer of the Eastern Bengal State Railway, behaved himself while appearing in the court of Babu Arsal Krishna Mukerjee, Deputy Magistrate of Khulna, as a

PALLIVASI,
May 4th, 1909.

witness and observes:—

True, the saheb expressed regret for his conduct, but he acted deliberately from the beginning. As he is not an illiterate peasant or an uncultured British private, his apology cannot be regarded as sufficient. The dignity of the Court would have been maintained if, this vain and hot-headed man had been severely punished for contempt of court.

25. The *Bangabandhu* [Calcutta] of the 4th May fails to see how the

The Nadia kidnapping case.

District Judge of Nadia could acquit the accomplices of Yakub, the accused in what is known as

the Nadia kidnapping case, in spite of the verdict of the jury. Does then the learned Judge mean to say that Yakub kidnapped the young lady unaided and that his accomplices went with him just to see the fun?

BANGABANDHU,
May 4th, 1909.

26. The *Nayak* [Calcutta] of the 5th May notices with satisfaction the

A concession to Attorneys in the Calcutta High Court.

recent order of the Chief Justice of Bengal permitting Attorneys with five years' practice in the Original Side to practise in the Appellate Side

as well. The paper is emboldened by this concession to ask the Chief Justice to show a similar favour to the pleaders by allowing them to practise in the Original Side, as is the case in the Madras High Court where a pleader has been appointed as Advocate-General.

NAYAK,
May 5th, 1909.

27. The *Daily Hitavadi* [Calcutta] of the 7th May writes:—

Service of Civil Court summonses.

The difficulties attendant on the service of civil court summonses on defendants have been of long standing. As the remedies do not appear

to be difficult it is inexplicable why Government do not adopt them. The difficulties are first, that the plaintiff has, in the majority of cases, to keep the peon entrusted with the service of the summonses in good humour by means fair or foul, else the summons are sure to be returned unserved on some plea or other, in which case, the plaintiff will have to go to the expense of getting a fresh summons issued. He therefore prefers at any cost to get the first summons served. This is an open secret which is not unknown even to the Hakims themselves. Why is this illegal practice condoned? Why are plaintiffs unnecessarily put to this trouble?

DAILY HITAVADI,
May 7th, 1909.

The second difficulty is that it is not very hard for a plaintiff to keep the defendant in ignorance of the fact of a summons having been issued against him. He usually wins over the peon entrusted with the service of the summons by bribery. To hoodwink Judges who are rather strict in these matters, the mischievously inclined plaintiff gets two summonses issued one after the other, has them placed in the hands of two different peons to be served, and sees that both these are returned to Court with a statement that the defendant refused acceptance, and so the case is decided *ex-parte*. To meet cases of this kind, a retrial has to be got sanctioned and a fresh suit instituted with fresh costs. This is so difficult as to be practically impossible, specially when the plaintiff is a rich capitalist or zemindar and the defendant a poor debtor or ryot.

We propose therefore that along with the summonses sent out to be served by a Court peon, a duplicate summons should be sent to the defendants by registered post, a plaintiff should be required, at the time of instituting a suit, to furnish the Court officers with the defendant's address and 10 pice as postal charges for the despatch of the summons per registered post. The work of the Court *amla* will be to some extent increased by this change, but it will reduce more serious work for the Munsif, etc., by reducing the number of suits for the sanction of retrials, the issue of second summonses, etc. The combined testimony of a peon and a postal employé that a defendant has refused acceptance of a summons will enable a Court to proceed to the *ex-parte* hearing of a suit with a confidence he does not possess now. And defendants, in the

case of the adoption of this proposal, will never venture to fail to put in an appearance at Court or to refuse acceptance of the summons, for they know that their chances of being permitted to have a fresh suit instituted will be small. A change of address on the part of the defendant is often made by the peon the basis of a fictitious story that the defendant refused acceptance. The post office will here act as a check on his statements.

HITAVADI,
May 7th, 1909.

28. Referring to the misunderstanding between the Additional Munsif of Khulna and the local pleaders, in consequence of which the latter boycotted his Court, the *Hitavadi* [Calcutta] of the 7th May takes exception to the conduct of the District Judge in characterising the complaint of the pleaders as founded upon imaginary grievances. Even a child would not imagine that the pleaders boycotted the Munsif's Court without sufficient excuse.

SOLTAN,
May 7th, 1909.

29. The *Soltan* [Calcutta] of the 7th May is sorely grieved at the conviction of the printer of the obscene publication entitled "*Hindu Dharma Rahasya*." Hindu writers have condoned any amount of wrong-doing, while Musalmans, being weak, are always brought to trouble, says the writer.

SAMAY,
May 7th, 1909.

30. The *Samay* [Calcutta] of the 7th May says:—
Kafiluddin Ahmad, an inhabitant of the Malda district, complained against a Sub-Inspector of Police that the latter had beaten him and extorted some money from him by means of threats. On enquiry the Deputy Magistrate of Malda reported that the beating was true, but that it seemed that the story of extortion was false. On this the District Magistrate ordered the prosecution of Kafiluddin. Kafiluddin moved the High Court, and a rule has been issued on the District Magistrate to show cause why his order should not be set aside, etc. The case is now pending.

The High Court has more than once said that the mere fact that a complaint has not been proved on enquiry should not lead to the complainant's prosecution. A notice should be issued on him asking him to show cause why he should not be prosecuted under section 211 of the Indian Penal Code. In reply to such notice complainants in many cases say that their complaints are true, that they have produced sufficient evidence to prove them, that they are unable to make out why the police has given contrary reports and that they crave that witnesses should be called again and examined by the Magistrate himself. Such replies have often the effect of bringing the persons complained against within the clutches of the law.

Two months ago there occurred a case of theft of betel leaves in the Howrah district. The complainant said that he had caught the thief, who belonged to his own caste, while actually stealing betel leaves from his betel-grove. The police, on enquiry reported the complaint to be false and to have been the outcome of a personal grudge. But subsequently it transpired that the person complained against had actually committed the offence, but that his brother managed somehow to induce the police to report the complaint as false.

Such is the course which most cases of the type take. Besides this, the step that the District Magistrate of Malda has taken in the case of Kafiluddin is singular, inasmuch as a part of the complaint, against the Sub-Inspector concerned, namely, that he had beaten the complainant, was found to be true on enquiry. And this much is sufficient to constitute an offence on the part of the Sub-Inspector. But strangely enough, instead of ordering his prosecution, the District Magistrate ordered the prosecution of the complainant on the ground that part of his complaint was not proved to be true by judicial inquiry. Such is the fruit which the unholy union of judicial and executive functions bears.

BANGABANDHU,
May 8th, 1909.

The appointment of Pandit Sunder Lal as extra-Judicial Commissioner of Oudh.

31. The appointment of Pandit Sunder Lal to the Extra-Judicial Commissionership of Oudh is considered by the *Bangabandhu* [Calcutta] of the 8th May to be a step in advance, though a belated one.

32. The *Basumati* [Calcutta] of the 8th May gives detailed accounts of

Two *swadeshi* cases in Eastern Bengal and Assam.

two cases known as *swadeshi* cases, in both of which the accused were convicted by the Lower Courts and afterwards acquitted by the Higher

Courts. In the first case Babu Basanta Kumar Bose, an inhabitant of Koljani in the Tangail Subdivision, was charged with burning a piece of *belati* cloth purchased by one Peari Mohan Mojumdar. The case was tried by Mr. J. E. Scott, Sub-divisional Magistrate of Tangail, who sentenced the accused to undergo rigorous imprisonment for six months. In the second case two men belonging to the *Arat* of Radhamadhab Sardar of Balaganj in Sylhet, were charged with throwing away the *belati* salt belonging to a Muhammadan. This case was tried in the court of Babu Govinda Chandra Das, Deputy Magistrate, who sentenced each of the accused to six weeks' rigorous imprisonment and to pay a fine of Rs. 150.

Now, our prayer to the present Chief Justice of Bengal and to Lord Minto is that they will be pleased to direct their attention to these two cases. If by means of got-up *swadeshi* cases unscrupulous people are enabled to wreak their vengeance on their opponents, public discontent must rise to the highest pitch. If such travesties of justice continue, no amount of reforms will be of any avail. Let His Lordship the Chief Justice see how the unholy combination of the judicial and executive functions is doing incalculable mischief all round.

33. The *Bharat Mitra* [Calcutta] of the 8th May congratulates Babu Arabindo Ghose on his acquittal. The arrest of

The Judgment in the Alipore bomb conspiracy case.

this noble, educated, simple-hearted, religious, patriotic gem of a man had astounded all. Not a

single soul, for a moment could believe that Arabindo had a share in such a conspiracy. The Judge has said plainly in his judgment that the case was made so lengthy simply to implicate him. However this fire ordeal has made him come out in fresh glory impressing a greater love for him in the people's mind.

Mr. Beachcroft has earned the gratitude of the Indians by his fair judgment in respect of Arabindo Babu. The paper cannot help thanking the Judge for acquitting sixteen of the other accused. His judgment would have been valued much more still if it could be in conformity with the opinions of the assessors. Those who have watched and examined the case throughout consider the opinion of the assessors as the best.

The punishment awarded to Barindra and Ullaskar would be looked upon by the people as rather excessive. In going through the whole case it is not clear that Barin and Ullaskar waged war against the King or abetted the same. Had the Judge also seen his way to look at it in the same light he would have given universal satisfaction. They have yet a chance of appeal and every one is anxious to see its result.

34. After lamenting it as a misfortune for the people of the country that the trial of the Alipur bomb case could not be held with the help of jurors instead of assessors, the *Nayak* [Calcutta] of the 8th May writes:—

Mr. Beachcroft's judgment in the Alipur bomb case.

In spite of the unanimous opinion of the assessors as to their innocence, Sailendra Nath Bose has been sentenced to transportation for life, Krishna Jivan Sannyal to one year's imprisonment and Asoke Nandi and Sushil Kumar Sen to imprisonment for seven years. Asoke Nandi is suffering from phthisis and is bed-ridden. It is easy to imagine how far it has been consistent with mercy on the part of the Judge to sentence this boy to seven years' imprisonment.

We do not say that the Judge was bound by law to accept the opinion of the assessors. But we cannot say that His Honour has placed on record sufficient reasons for differing from them. It is superfluous to say that to sentence a man adjudged innocent by the assessors to transportation for life, is very hard punishment indeed.

The arguments adduced by Mr. Beachcroft to support the case for the police do not appear to be quite proper in all respects. His Honour admits that the police came to know of the secret society in October 1907, but they adopted no remedial measures till the beginning of December following.

BASUMATI,
May 8th, 1908.

BHARAT MITRA,
May 8th, 1908.

NAYAK,
May 8th, 1908.

It was the attempt to wreck Sir Andrew Fraser's train in the latter month which set the police on the alert, and it was then that they began to keep a watch on certain things. The question now arises why did the police keep inactive all these months from October to December? Is it not strange that in spite of coming to know of such a particularly important matter they should not set about making an inquiry? Would the Muzaffarpur murders, etc., have come about if the police had tried from the very outset to rob this society of its powers of mischief? Nobody will probably deny that this slackness in the discharge of their duties is an inexcusable offence on the part of the police. And yet the Judge has preserved an utter silence on this matter which cannot be praised.

The attempt to wreck Sir Andrew Fraser's train occurred in December 1907. After this incident the police became active and are said to have begun keeping watch on the movements of the conspirators. Strange to say, in spite of their knowledge as to the purposes, etc., of this society, the police remained inert for a time, thereafter they shadowed a number of people, but nevertheless could know nothing of the facts of the Naraingarh attempt and accordingly challaned a number of coolies in connexion with that case. When these coolies were arrested and tried, the police gave out absolutely no sign of their knowledge of this secret society. They sought to prove that it was the coolies who had tried to wreck the train and they succeeded, for the coolies were sentenced to heavy punishments.

The question arises, what it is we are to believe? If Mr. Beachcroft's judgment is to be accepted as correct, it follows that Barin and his associates made the attempt to wreck Sir Andrew Fraser's train. If the judgment of the High Court is to be believed, however, the coolies must be held guilty of that attempt. People have often to thank the police for confronting them with puzzles of this sort and yet Mr. Beachcroft has said nothing of this dilemma but has supported the police version of the case.

Between December 1907 and May 1908, the police shadowed a number of men, but made no arrests, that is, offered no obstacle whatever to those who were planning secret murders. The police followed Barin and the others when the latter travelled to Chandernagore to murder the local Mayor, but such is their aptitude in their work that they lost sight of Barin, etc., for sometime before the bomb was thrown. We cannot understand how Mr. Beachcroft could swallow humbug like this.

The police bestirred themselves into activity after the Musaffarpur murders. They instituted a number of searches in Calcutta on the 2nd May 1908. We shall say nothing as to what the police seized as the outcome of these searches. For Mr. Beachcroft has blamed Mr. C. R. Das for having found fault with the measures of the police all through, and for having accused the police witnesses of lying.

Satis Banerji of the Detective police gave evidence as to what happened at 23 Scott's Lane on the 25th March, 1908. Inspector Soshi Bhusan De stated that Satis joined the Detective force in April. So it seems that the evidence which Satis gave as to the happenings at 23, Scott's Lane on the 25th March, that is before he joined the force, is false. Mr. C. R. Das took this view.

Nor is this all. Some of the articles, letters, etc., seized by the police during their raids were not numbered and did not bear any signature of any police officer. Mr. C. R. Das holds that it is quite impossible that on the occasion of the searches, the police forgot to enter the articles seized on the search-list or to number and sign them.

Certain of the Police officers in their evidence mentioned the dates, etc., of the incidents quite as though they had been coached. On the other hand, they tried to evade answering many important questions by pleading forgetfulness. Mr. Das pointed to these things to prove the trickery of the police, and has been taken to task by Mr. Beachcroft for this. His Honour holds that the police did not give false evidence, and he has brought forward a good many suppositions statements to make Inspector Soshi Bhusan's evidence tally with that of Satis. We cannot describe the course Mr. Beachcroft has adopted as right, for it is not proper for a Judge to arrive at a decision on the strength of suppositions.

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We do not grasp the sense of Mr. Beachcroft's concluding references to the share which political agitation had in bringing the bomb manufacturer into existence. He would have us give up all political agitation, for if any political agitation there is to be at all, it must necessarily entail fault-finding with Government. No one can say that Government is faultless. So we cannot praise the good sense of those officials who are driven to the verge of madness by the mention of faults.

35. The *Daily Hitavadi* [Calcutta] of the 8th May has the following :—

DAILY HITAVADI,
May 8th, 1909.

"After all this time."

After all this time the Alipur bomb case has come to an end. It commenced on the 1st May

1908, and it closed on the 6th May 1909. An appeal has still to be preferred. The appeal will be before the High Court, and after a hearing, it will be at that court that the final judgment on this case will be passed. Nevertheless, we can form to some extent a forecast of what the upshot will be, from Mr. Beachcroft's judgment at the Alipur Sessions Court. Looking at it from the individual point of view it will be a matter of joy to many if the sentences on some of the convicted men are quashed or modified. But on the other hand there are a good many points directly implicated in this case deserving of the consideration of our nation and of our society. And it is of these direct implications that we shall speak first.

Of the spirit, culture, idea and agitation which resulted in the manufacture of bombs at Muraripukur, which inspired Bengali youths with rashness enough to make them throw bombs, which made the murder of Narendra Gossain possible even within the precincts of a jail, which impelled a Bengali youth to try to assassinate Sir A. Fraser in the midst of a respectable gathering at Overtoun Hall, which most mischievously brought about the violent death of Babu Asutosh Biswas,—of that spirit, culture, idea and agitation the end has come with the judgment in this case. It is the closing of a chapter dealing with the mad pranks of a particular section of the community, it is like a diseased man awaking from a sleep in which he had been dreaming bad dreams.

What we regret is that it has taken all this long period of time to bring this sleep of death to an end, to reveal the ruling power to the gaze of the people and so make them sensible of its manifest aspect. That is why the educated community of Bengal is at the present moment silent in fear, amazement and confusion, the cry of *Bande Mataram* which used to pierce the heavens is hushed, all the energy, exultation and demonstration which used to be displayed in the accomplishment of the *swadeshi* vow have died away, the sounds of song which used to fill the four quarters of the heavens are absent, and the burning words of the orator are no longer heard. Everything is quiet, everything is subdued, everything seems to be under the spell of a great confusion. The incessant pouring of hot oil in the shape of official wrath seems to have stilled the powerful waves of feeling which at one time surging through the Bengali community, purified and purged it.

Accomplishment of work is not possible for the man of action unless he has a knowledge of the obstacles with which he will be confronted. The man of endeavour, unless he has powers of self-analysis, has small chance of attaining success. You must know what you are and what rights you have, you must know in what country you live, how you are governed; you must know what kind of a glorious past you have behind you to keep you and your nation animated and alive, you must as a man of action, know what part of the working capacity of the country can possibly be brought under your control—only when a knowledge of these items is complete can the man of endeavour carry his patriotic vows to a successful finish, can he attain success in impossible achievements. To the man blinded by ignorance all knowledge turns out to be ultimately the chastisements of Providence. That we are constantly surrounded by death is only occasionally brought home to us by the death of ardently loved children. That we are a vanquished and subject people, that we are constantly hedged in by rules and ordinances, that the circumference of our rights is very small—this knowledge has perhaps after all this time been brought home to our intelligence. Will this gain of wisdom prove beneficial to the nation and to the people, coming as it does after such a period of quiescence and extensive delay? An extensive sphere of duties lies

before you—duties of service, of mercy, of self-help, of manliness and of many things else. Who shall discharge those duties? Where and who are the men who will endeavour to accomplish the good many things that may be achieved even in our present confinement in a narrow circle of rights? We are overwhelmed with anxiety at seeing that things have come to this pass after all this time.

And after all these days, Aravinda's sufferings have come to an end. We are particularly afraid lest he has been reduced to the condition of a piece of lac-dye which has been wrung out. We are very much afraid lest driven out of his patience by the ills of the world, he should seek refuge in the recesses of a contemptuous disregard of mundane concerns. We are very much afraid lest the punishment of the Courts should make his fertile heart barren. After all this time, hence all this fear. That Aravinda, innocent, stainless man of genius as he is, has come back home is enough and should be regarded as a stroke of good fortune. And we are bound to praise profusely the manliness of the cool-minded Judge whose impartiality has given Aravinda back to the Bengali. And we thank God and the Judge that 15 other youths also have been acquitted. At last sons have come back to the embraces of their parents and joy awakens in hearts filled with despair.

We have full faith in the saying: "One must necessarily reap the fruits of his acts, good or bad and realise its truth at every step in life. They who have been punished will not be able to return to their homes without passing through their appointed suffering. They will find consolation only in their own manliness and spirit of self-restraint and renunciation. But we do not know what evil deeds Asoke Nandi committed that he is put to such sufferings even at death's door. Why should a man already ground down be sought to be ground again? How can the ruling power gain strength by punishing a semi-lifeless man? How again can Government be said to have removed a thorn from its path by getting the maimed Indra Nandi imprisoned? We know not these things and hence in our amazement we cry out "Alas, O Mother, after all these days."

36. The *Daily Hitavadi* [Calcutta] of the 9th May has the following:—

DAILY HITAVADI,
May 9th, 1909.

"What is it that we have learnt?"

What does the extraordinary conclusion of the Alipore bomb case teach us? It teaches us three things, and we shall never forget them:—

- (1) The police is all-powerful. Police officers can do, and actually do, whatever they like. Laws and regulations, rules and practices, civility and courtesy, nothing can keep the police from the path of oppression.
- (2) No value is set on the honour and good name of the leaders of our country and community. In the eyes of the police and of the Civilians, all niggers in this country are alike.
- (3) Our babies, boys, young men, middle-aged men, old men, indeed, men of every age and condition in this country are all in the same plight. English officials have no regard for the puerility of boys or haughtiness of youths. Kindness, tender feeling and a forgiving spirit, these three principal virtues of sovereignty are inapplicable in our case.

A consideration of the whole course of the Alipore bomb case will bear out the correctness of the inferences we have thus made. The law says that if sufficient evidence is not found against a person to make his conviction very likely, such person may be arrested, but he has to be released on bail. The law, as it is contained in the code books of the English in this country, says thus, but in practice the police pays no heed to it. Mr. Aravinda Ghose and a few other persons have been acquitted in the Alipore bomb case, and it is not unlikely that one or two more will be acquitted on appeal. Mr. Beachcroft, the Judge, has openly said that but for Aravinda's complicity in the case, it would not have taken such a long time to come to an end. This means that the case was dragged on for such a long time, because the prosecution tried to prove Aravinda guilty by stretching and twisting what was only light and flimsy evidence. The police and Counsel for the prosecution always knew that it would be difficult to prove the guilt of Aravinda and some of his companions

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in the case. Knowing all this, the police have for one year made these 17 accused persons rot in *hajut*, suffer solitary confinement and submit to the ignominy of being handcuffed like mean thieves and dacoits. And yet there is no remedy for so much harassment and long persecution. If the authorities are appealed to, they will come out with their old reply that the police did all this *bonâ fide* and were consequently innocent. It must, therefore, be said that the police is all powerful.

Is it simply all powerful? The police is also incapable of making any mistake. Norendra Goswami was murdered within the precincts of a jail, at noon and before the eyes of all. Such an incident happening in any other country and even in England would have led to the severe punishment of the police and the jail authorities. But in Bengal things happen by contraries, so that it was not only that none knew in the country whether the police and the jail authorities had been punished in this connection, but every accused person in the Alipore bomb case had since then to live in solitary cells, to wear handcuffs like unruly prisoners and to suffer unbearable hardships and ignominy even as under-trial prisoners. It must necessarily be said that the police is not only all powerful, but is also incapable of making any mistake.

There are very few Bengalis who are held in such high respect as Aravinda Ghose is. In education, talent, intelligence and character, he is honoured not only in Bengal, but in all India. Although he has many opponents in the field of political polemics, yet none is unwilling to give him the honour he deserves. Such a man the police arrested quite carelessly and with a joyous mind made him rot in *hajut* for nearly a whole year without collecting sufficient incriminating evidence against him. The conduct of the police leads one to think that the police paid no heed to the social position of Aravinda—they did not set a value of even a farthing on his honour. They arrested Aravinda and his respectable fellow prisoners and detained them in *hajut* on mere suspicion, just as they would arrest and detain a mean and vulgar person on an equally flimsy ground. It must consequently be said that you black

* This is an allusion to an aphorism in Panini's Grammar, where the sage speaks of an operation which is to apply equally to-wards, *evan* (dog), *Yuvan* (young-man) and *Maghavan* (Indra, Lord of Heaven).

nigger, whatever you may be, a Raja or a Maharaja, a Brahmin and a Pandit or a talented writer, in the eye of the police you are the same as the most detested dacoit and old offender in your locality. In its role as the police, Government has placed "the dog, the young man and Indra" in the category of the black man.*

The moral code of every country says that the puerility of boys and haughtiness of youngmen are always and by all means pardonable, and that boys and young men should not be rigorously punished. Even accepting this principle and expressing sorrow for the tender prisoners, Mr. Beachcroft has felt no shame in giving seven years' transportation to a boy like Susil Sen and a year's hard labour to a child like Krishna Jivan. The Judge has not shown the consideration which the puerility of respectable Bengali boys ought to have received at his hands. A man who has become the father of a son, whose heart is filled with tenderness at the sight of the face of a child or a boy, who has ever seen the parched face of a diseased son and has nursed him, such a man could never have been so cruel and heartless and passed such terrible sentences on the mistaken and misguided boys and youths of the bomb case. Such human qualities as mercy, tender feeling, a forgiving spirit and affection would have taken all hardness out of him. But Judge Beachcroft is an English official, and his duty is to maintain the ruling power. The accused persons were on the other hand, pigmy Bengalis, children of black niggers, and thus arose the hardness of the Judge's heart. Are we wrong in making this surmise? Perhaps not.

37. The *Nayak* [Calcutta] of the 10th May takes exception to the way in which Mr. Beachcroft has in his judgment in the Alipore bomb case sought to white-wash the prosecution for the part it played in prolonging the trial, and also to the remarks the learned Judge made regarding defence Counsel wasting much of the Court's time. The learned Judge, says the paper, in a way admits that the "sweets letter" is a forgery. Why then does he find fault with Mr. C. R. Das for blaming the police? It is needless to say that it is highly culpable to

The judgment in the Alipore bomb case.

NAYAK
May 10th, 1909.

produce false or forged evidence in an important case, and the Government should enquire into the present matter carefully.

HINDI BANGAVASI,
May 10th, 1909.

38. The *Hindi Bangavasi* [Calcutta] of the 10th May has the following on the judgment recently delivered in the Alipur

Judgment in the bomb conspiracy case.

bomb conspiracy case:—

Both the case and the decision thereon are excellent instances of Englishmen's love of justice. They have enhanced the dignity of the British courts in the eyes of the people. If India were in the hands of other rulers to-day would the anarchists have such a trial and have such punishments only? In the time of the Musalmans anarchists were treated as the inveterate enemies of the State. They never got such a trial nor such opportunity to defend themselves. They used to be tried in a summary fashion. Even in the time of Akbar matters were not better in this respect. Leaving aside the ancient times, just see what is done in Afghanistan, Persia, etc., to-day. The punishment is even more severe than that of robbers or murderers. The anarchists are either blown off the mouth of the cannon or trampled down under the feet of an elephant. What a difference between justice administered in the Courts of these Sovereigns and the British Courts! The people of this country who were convinced of the innocence of Arabindo Ghosh from the very beginning, have been very much pleased by Mr. Beachcroft's judgment. They would have been still more glad if the two lads Barindra and Ulaskar had been sentenced to any other punishment than capital, but they have yet a chance of appealing to the High Court.

(c).—Jails.

BIR BHARAT,
May 9th, 1909.

39. In noticing that the boy who was sentenced to 10 year's imprisonment for having attempted to assassinate Sir

Hard labour in jail prolonged.

Andrew Fraser is still employed at the country oil

machine in the jail, the *Bir Bharat* [Calcutta] of the 9th May remarks that other convicts are not employed at the machine for such a long period.

DAILY HITAVADI,
May 11th, 1909.

40. The *Daily Hitavadi* [Calcutta] of the 11th May has a leaderette headed "Strange Prison Arrangements," of which

Alleged ill-treatment of Alipur bomb case convicts in jail.

a full translation is given below:—

We have been astounded to hear that every one of the accused convicted in the Alipore bomb case is kept with both his hands handcuffed and the legs fettered, with a chain binding again the hands and legs. The convicted boys cannot consequently get up or sit down but have to lie on their backs like Vasudeva* in Kansa's prison. The handcuffs are taken off only at the time of eating, or answering nature's calls or bathing, but the fetters and the chain which binds the waist are kept on all the time. If such things take place within the highly civilised English Empire and under the shadow of the Capital, we do not know in what language we shall condemn this inhuman affair. We shall be happy if Sir Edward Norman Baker, the Lieutenant-Governor ascertains the truth or falsehood of this rumour and takes the necessary action.

* Krishna's father and Krishna's maternal uncle.

(d).—Education.

SANJIVANI,
May 6th, 1909.

41. The *Sanjivani* [Calcutta] of the 6th May in protesting against the proposed abolition of the Krishnagar College points

The Krishnagar College.

out that it is an old institution, having been

founded in 1845 and has been showing good results all along. Two years ago an Inspecting Committee reported on the satisfactory nature of its hostel and other equipments, deficiencies in regard to which are now held to call for its abolition. This is strange.

BANGAVASI,
May 8th, 1909.

42. The *Bangavasi* [Calcutta] of the 8th May does not approve of the

Proposed abolition of the B.A. Classes in the Krishnagar College.

proposed abolition of the B.A. classes in the Krishnagar College, and hopes that the proposal will not receive the sanction of the authorities.

43. In noticing what has been published in the *Observer* about the friction between the European staff and the Managing Committee of the M. A. O. College Aligarh, the *Hitavarta* [Calcutta] of the 6th May does not understand how the prestige of the Europeans who are but paid servants is lost by the visit of the members of the Committee for supervision.

HITAVARTA,
May 6th, 1900.

44. The *Samay* [Calcutta] of the 7th May takes exception to the dismissal of Sarada Charan Sen, of the Jessore High School, and asks if the Government has not acted from a vindictive motive. True indeed, says the paper, that he was once accused of sedition, but he was pardoned by the Government, and has been earning an honest livelihood since. There is nothing in his moral character which can justify the step the authorities have taken.

SAMAY,
May 7th, 1900.

45. The *Soltan* [Calcutta] of the 7th May has the following:—

SOLTAN,
May 7th, 1900.

Urdu versus Panjabi. Lord Macdonnell, when he was Lieutenant-Governor of the North-Western Provinces, ignoring any amount of opposition, objection and representation from the Musalmans, cut Urdu, the mother-tongue of the people of those Provinces, at the roots and introduced Hindi or Nagri in its place. Now the authorities are resolved to banish Urdu from the Panjab also. This proposal was first brought forward by Sir Pratul Chandra Chatterjee, the Vice-Chancellor of the Lahore University. The Hindu and Sikh communities are actively bestirring themselves to abolish Urdu and get the Gurmukhi language into use in the different districts. In the Panjab, Hindus, Sikhs and Musalmans all read and write the Urdu tongue. The Gurmukhi language is so different in the different districts of the Panjab, that the dialect spoken in one district is unintelligible to the people of other districts. An effort is being made to bring into use all over the Panjab, such an uncouth, difficult and unfinished language, and at the same time an effort is being made to cut a finished high-class language like Urdu at the roots. How strange! The Lieutenant-Governor of the Panjab also in the course of a speech has let out the view that it would be to the good of all concerned if the Panjabi or Gurmukhi language were brought into use all over the Panjab. What merciless behaviour this to Musalmans! Until Musalmans abandon their sycophantic policy, until cutting themselves free from the bonds of flattery they draw the attention of the authorities by starting an independent agitation, the authorities will not pay heed to any claims and demands of Musalmans. It is desirable to set up a terrible agitation now all over India to protest against this contemplated change. It behoves the Musalmans of the Panjab to engage themselves, to the exclusion of every other work, in defending the dignity of their mother-tongue and their national language. If they do not do this they ought to commit suicide by hanging. It is true that Musalmans have lost dominion, wealth, honour and dignity, but the cultivation of their mother-tongue has been a consolation to them. And an attempt is now being made to rob them of that last resource of theirs. What is the good of being alive in such a mean, inferior destitute position?

If you really love your mother-tongue, if you desire to keep Urdu literature alive, convey to Government your views by holding any number of protest meetings without delay. Set up a terrible agitation all over India. There is no saving the situation otherwise.

46. Referring to the revert pronouncement of the Lieutenant-Governor of the Punjab regarding the language controversy in that Province, the *Barumati* [Calcutta] of the 8th May writes:—

BARUMATI,
May 8th, 1900.

His Honour said that a curious mixture of the Punjabi and Urdu languages should be brought into existence. This is a strange suggestion, indeed. In this age it seems impossible to invent a new *lingua franca*. It is not easy or natural to do so. It is, moreover, not proper or necessary. His Honour evidently tried to satisfy both parties, but as usual in such cases, he ended by satisfying neither. We fail to see the necessity of doing away with the mother-tongue of the Punjab and setting up in its place an unnatural offspring of the Urdu and Punjab languages.

DAILY HITAVADI,
May 11th, 1909.

47. Babu Vinaya Krishna Bandopadhyaya, a teacher of a lower primary school, writes to the *Daily Hitavadi* [Calcutta] of the 11th May, taking exception to certain passages on pages 15, 17, and 33 of "the Lower Primary Reader, by Girish Chandra Bose," which are in the writer's opinion quite unintelligible to little boys whom the book is presumably meant for.

(e)—Local Self-Government and Municipal Administration.

NAYAK,
May 6th, 1909.

48. The *Nayak* [Calcutta] of the 5th May does not approve of the Elevated Reservoir Scheme of the Calcutta Municipality, on the ground that it is injurious to drink water which is kept in an iron or steel vessel. It is well-known, writes the paper, that if water is kept in a metal vessel, it carries with it, in solution, some portion, however small it may be, of the metal, and that is why the ancient chemists of this country prohibited the drinking of water out of metal pots. As it is, the water that is daily drunk in Calcutta has in solution some metallic poison which it takes in during its passage through the water-pipes, and the Municipal authorities should think carefully before they sanction the iron reservoir scheme.

SHIKSHA,
May 6th, 1909.

49. The *Shiksha* [Bankipore] of the 6th May considers it unfair to Babu Sachitanand Sinha for any one to be a candidate for Vice-Chairmanship of the Arrah Municipality, since that gentleman has successfully managed the affairs of that Municipality for the last six years and saved the Arrah Town School from being abolished.

HITAVADI,
May 7th, 1909.

50. As a consequence of the proposed improvement of Calcutta, writes the *Hitavadi* [Calcutta] of the 7th May, the miseries of the middle classes, who are already hardpressed on account of the abnormal rise in house-rents, will know no end, as new roads and thoroughfares being opened, the number of dwelling houses will diminish and a further rise in house-rents will take place. No Commission or the mere hurling of abuse on the zamindars of Calcutta will suffice to bring down house-rents. Even rich people will thus find it not very pleasant to live in the metropolis of India.

According to the writer the money that is being collected for the improvement of Calcutta should be spent principally, if not wholly, in improving the suburbs of Calcutta. An estimate of the expenses needed for water-works and drainage in Suburban areas round Calcutta, situated within a radius of ten miles, should first of all be made. If then work be proceeded with slowly, the population of Calcutta will on the one hand diminish and house-rents will not rise; and on the other the sufferings of the poorer and the middle classes will also diminish; at the same time the area of the town will increase. The expenses of the journey to and from Calcutta must also be diminished, either by making the Tramways Company reduce their fares, or if that be impracticable, by making railway arrangements. If this method be adopted a real improvement of Calcutta will be effected, otherwise if attention be directed merely to outward beauty, the real purpose will be defeated.

Before embarking on a vastly expensive scheme it should be carefully considered how far it will be for the public good. We must repeat that while places all round the capital continue to be the home of disease and death, the added grace and beauty of Calcutta will not shine to its advantage.

BIR BHARAT,
May. 9th, 1909.

51. The *Bir Bharat* [Calcutta] of the 9th May quotes the *Bengalee* regarding the case of a man found rolling in the dust on the footpath opposite the Medical College, and reporting that he was thrown there by the authority of an official of the College in which he sought admission for treatment. The paper invites the attention of the authorities to this case.

(f)—Questions affecting the land.

NIHAR,
May. 6th, 1909.

52. The *Nihar* [Contai] of the 4th May publishes the following:—
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enjoyed raiyatwari rights. At times certificates were issued in cases of arrears of rent, in which these tenants had been styled raiyats. At the last settlement some tenants holding land under raiyats were recorded as sub-tenants and these latter have since paid rent as sub-tenants. No *jamabandi* ever took place with these tenants. There is no reason why Government survey records, rent receipts and counterfoils should not be accepted as evidence. The last Survey and Settlement records have been under the law used as evidence in suits. There being thus no special reason why these should be set aside, it was unjust to alter the rights of the tenants and make contrary entries in the records. The Settlement Court had no right to alter the long-standing right of tenants.

It is necessary to make enquiries about the rights which the tenant acquired when first taking lands only in cases in which the lands have never been surveyed. But in those cases where the lands have been surveyed and resurveyed, the survey records themselves are sufficient evidence. Where is the necessity of old papers in such cases?

In certain instances persons holding land in excess of 100 bighas have been classed as tenure-holders in the *jamabandi*, without paying any regard to the rights acquired when the lands were first taken, as also to the present circumstances. When all things are at considered, the raiyatwari rights of such persons cannot be altered.

(g)—*Railways and Communications, including Canals and Irrigation.*

53. The *Tirhut Samachar* [Muzaffarpur] of the 6th May supports the proposal of the Eastern Bengal State Railway Agent to build a bridge over the Ganges at Mokameh Ghât on grounds of public utility.

TIRHUT SAMACHAR,
May 6th, 1909.

(h)—*General.*

54. Commenting on the strictly private arrival at, and departure from, Ranchi of Sir Edward Baker, the *Ghar Bandhu* [Ranchi] of the 1st May says that this has displeased the inhabitants of Ranchi, the more so because His Honour's arrival had been public at Purulia, where he had pleased the people in all possible ways.

GHAR BANDHU,
May 1st, 1909.

Several people have now begun to apprehend that the new Lieutenant-Governor is not favourably disposed towards Ranchi and that the College building of which the foundation stone was laid by Sir Andrew Fraser may not be proceeded with and the Sibpur College may not be removed to Ranchi. They are also of opinion that if the railways had not been extended up to Ranchi in Sir Fraser's time, it would have now taken a long time before this connection with Ranchi had been established.

55. In announcing that the Board of Scientific Advice will meet at Simla on the 10th idem, and referring to its constitution, the *Danjivani* [Calcutta] of the 6th May writes that the members may be worthy enough, but no such Board can be considered complete unless it includes Drs. J. C. Bose and P. C. Roy.

DANJIVANI,
May 6th, 1909.

56. Seeing the Postal Department having compelled the Treasurer and others to make good the amount plundered by a soldier of His Majesty's Army stationed at Meerut, the *Bharat Mitra* [Calcutta] of the 8th April remarks, that although the Muhammadan times have gone, the spirit of the Kazi (a Muhammadan law official) is present in the Postal Department.

BHARAT MITRA,
May 8th, 1909.

67. Referring to the Committee formed in England to look after Indian students, the *Bharat Mitra* [Calcutta] of the 8th May observes: "We may see now the Indians return to their country transferred into meek lambs."

BHARAT MITRA,
May 8th, 1909.

HOWRAH HITVAISHI,
May 8th 1909.

58. It is rumoured, says the *Howrah Hitvaishi* [Howrah] of the 8th May, that the authorities have decided to abolish the competitive examination for making appointments in the Government Survey Department, and in future to take men nominated by the Survey Committee. This change cannot be commended.

BNARAT MITRA,
May 8th, 1909.

59. Referring to the decision abolishing competitive examination for admission to the Survey Department, the *Bharat Mitra* [Calcutta] of the 8th May asks if the decision is due to the inability of the whites to compete successfully with the Indians.

HITVARTA,
May 6th 1909.

60. Referring to the deportees' question recently raised in the Commons and Mr. Hobhouse's reply thereto that the Government of India will reserve to itself the right to disqualify a deportee from being elected as a Member of the New Legislative Council, the *Hitvarta* [Calcutta] of the 6th May asks if the New Indian Councils will have greater importance than even the British Parliament, to which the access of the released political prisoners is not barred.

HITVARTA,
May 6th, 1909.

61. The *Hitvarta* [Calcutta] of the 6th May thinks that even if Government makes eligible the deportees for being elected as Members of the new Indian Legislative Councils the latter will not be disposed to have any connection with Government for, asks the paper, "will those who have been thrust into jails by the Government without any fault on their part stoop, at the sacrifice of their honour, to help the Government in the administration of the country?"

HITVARTA,
May 6th, 1909.

62. Referring to the memorial submitted by the Jain Graduates Association to the Governor of Bombay praying for a Member of their own to represent their interest in the Bombay Legislative Council, the *Hitvarta* [Calcutta] of the 6th May remarks:—"Do the Jains not remember that the Hindu papers had taken up their cause with one voice in the Summaid Sikhar question? Is their agitation for a separate election of their representatives the work of a sensible man?"

SANJIVANI,
May 29th, 1909.

63. In discussing the question of Moslem representation on the Councils, the *Sanjivani* [Calcutta] of the 6th May writes:—
Taking the whole number of Musalmans in India together, they number little more than five crores. There are to be 28 elected Members on the Viceroy's Legislative Council of these one is to be returned by Burma and two by the Bengal and Bombay Chambers of Commerce. There would be nothing to object to, if the 25 remaining Members were divided amongst Hindus and Musalmans according to population. The Musalmans, however, would by no means agree to this. They want representation in excess of their numerical strength. They bring forward plea after plea in order to support this claim, such as—

- (1) That Musalman interests are not safe in the keeping of Hindus.
- (2) Nay more, that Musalman interests will not be safe in the hands of Musalman Members returned by a common electorate of Hindus and Musalmans either.
- (3) That in view of the past glory of Musalmans and their present political importance, they should be granted representation in excess of their numerical strength.
- (4) That Musalmans constitute a different race from the Hindus and that it is needless to refer to their linguistic and religious differences. They want therefore separate election of their own representatives at all stages.

We shall discuss each of these pleas separately.

Is it really a fact that Musalman interests are not safe in the hands of the Hindus? Has it been the Musalmans who have been so long defending Musalman interests? The evidence of the history of the past says otherwise. The Emperor Ibrahim Adil Shah entrusted his interests to the keeping of Himu or Hem Chandra. And Hem Chandra did not shrink from sacrificing his own life in the defence of the interests of his master.

Akbar was never betrayed though he freely placed the defence of Mogul interests in the hands of Hindu Generals and officials. Man Singh, though despised by his own people, wore out his life in the defence of Mogul interests in Rajputana, Kabul and Bengal. We often imagine that Man Singh, Todar Mal, Bhagwan Das and Bir Bal, were all the trusted Hindu officers and generals that Akbar had. As a matter of fact that was not so. The historian Rampran Gupta has given a list of the names of Akbar's Hindu Generals in his work "Mogulvansa." We see here:—

As a commander of 7,000.—Man Singh. No Musalman attained to this rank before, unless he was a Prince or connected with the Royal Family by marriage.

As commanders of 5,000.—Raja Biharimal, Raja Bhagwan Das.

As commanders of 4,000.—(1) Raja Todar Mal. He was a general as well as financier, whose assistance it was that enabled Akbar to inaugurate his new revenue system. Todar Mal also by his efforts brought about the substitution of Hindi for Persian as the Court language.

(2) Rai Rai Singh, subsequently promoted by Jehangir to a commandership of 5,000.

(Here follows a detailed list of the names of other Hindus holding rank as commanders of lesser numbers.)

Akbar had in all 415 commanders, and 13 per cent. of the total number were Hindus. In the days of Jahangir and Shah Jehan the Hindu Generals were the veritable pillars of the Empire. Even the anti-Hindu Aurangzib entrusted to Jaswant Singh and Jai Singh the defence of Mogul interests. He did not hesitate to despatch the Maharaja Jai Singh to the Deccan, in order to put down the Hindu rising there led by Sivaji. And Jai Singh's expedition succeeded in defending the Mogul's interests. Ibrahim of Golkanda, the fourth of his line, had a Hindu of the name of Somadev as his First Minister. The present Prime Minister of the Nizam's dominions, the Maharaja Kishen Persad, is a Hindu. He has been defending the interests of the Nizam and the Nizam's Musalman subjects. The principal officers of the Nawab Salimulla, the leader of those who have taken up the cry that Musalman interests are not safe in the hands of Hindus, are Hindus. Leaving to a number of Hindus the duty of defending everything of his, he is calling on Lords Morley and Minto to witness that he and his friends do not trust the Hindus. Not to speak of the Nawab Salimulla alone, almost all the leading Musalman Zamindars in the two Bengals have Hindus occupying at least 99 per cent of principal offices under them, as will be evident if a list is published of their legal advisers, managers, etc. What sort of policy is this then—this difference between theory and practice? If you can trust a Hindu Dewan with all your property, if you feel no hesitation to entrust your Hindu legal adviser with secrets relating to law suits, whence arises this sudden terror at the idea of returning a Hindu representative to the Councils of Government? The fact is the terror exists not in the heart but on the lips. And apprehensions which are only feigned can never by any means be removed.

It is next urged that with combined Hindu-Musalman electorates, Hindu-numerical preponderance is likely to result in the election of Hindus only and Musalman interests cannot be entrusted to the safe keeping of these Hindu members. But the Madras Presidency with a population which is preponderantly Hindu and of which only 18 per cent. is Musalman is represented on the Viceroy's Legislative Council by the Nawab Saiyid Muhammad. Does this prove that Hindu numerical preponderance will result in the return of Hindu members only? Our Musalman friends are seeking to throw dust in the eyes of the public by conjuring up, without reason, imaginary terrors. He who will be deceived by this move is a fool. If it is Hindu numerical preponderance which constitutes the sole objection to a combined electorate then that objection has no application in the case of the Province of Eastern Bengal and Assam. The Musalmans are in a majority there. Why then do they unreasonably demand a separate electorate in that Province as well? Is there no hope of Musalman representatives being elected even in a Province the population of which is preponderantly Musalman? It is most shameful if it is so. Our friends are not quite certain then as to the chances of their leadership

being admitted by the very people, for whose sake and in whose name they are making such a demonstration. Hence it is that they are conspiring on a big scale, by setting up a partition line based on religion, to deprive the general Musalman population of the right freely to entrust the defence of their interests to the more competent Hindus. Would not people look down on a conspiracy to prevent Musalman zemindars, clients and patients, from utilising the services of Hindu dewans, lawyers and doctors respectively as the device of a number of worthless men to subserve their own purposes? In the present case is not the proposal to deprive the Musalmans in general of the right freely to elect their own representative, merely the result of an extensive conspiracy on the part of a number of comparatively undeserving men to gratify their own ambition for high office? If it be not a conspiracy, why should objection be made even to a simultaneous election of Hindus and Musalmans?

(2) Our separatist brethren are not content only with distrusting the Hindu. They have no faith in Musalman representatives elected alike by Hindus and their own co-religionists. Because, they argue, the hope is very small of a Musalman being returned with the support of the Hindus, unless he is a Congressman. Is this quite true? Is it then the fact that the many elected Musalman members now serving on Municipalities, Local and District Boards are all Congressmen? Verily then a good many Musalman leaders belong to the Congress party. And further what ground is there for the belief that Musalman interests may not be safely trusted to the keeping the Pro-Congress Musalmans? Do Nawab Saiyid Muhammad and M. Abdul Rasul yield to anybody in learning, intelligence or love of their own community? Are well-wishers of the Musalman community to be found only amongst the Hindu-hating section of them? The Congress far from being an opponent has always been an upholder of Musalman interests. The Congress has been in favour of the special treatment of Musalmans in the matter of educational facilities and state patronage. In spite of this, Musalmans proclaim the Congress to be a Hindu league and declare Musalmans supporting the Congress to be unworthy to be representatives of their coreligionists. Is then antagonism towards Hindus the criterion by which a Musalman's love of his own community is to be judged? Does not love of his own country and of his own community constitute sufficient fitness for a Musalman representative? No matter whether he belongs to the Congress or to the League, a Musalman who looks on Hindusthan as his native land and on Musalmans as his own society is a worthy representative of his co-religionists. If he is not, is the Hindu-hating, selfish traitor to his country to be called a representative of Musalmans?

(3) As it will not do simply to be a Musalman, as a Hindu-hating Musalman representative is wanted, so representatives are wanted by Musalmans in excess of their numerical strength. This last demand is based on their past glory and present political importance. It is true that in Hindusthan the Mogul and the Pathan were great once on a time, but it is also true that they did not monopolise all of royal dignity in those days. They were never like stars on the political firmament beside which all other luminaries paled into insignificance. The history of India of their days, as well as of the times before and since, is full of the glorious doings of Khatriyas, Mauryas (Sudras) Rajputs, Marathas and Sikhs. How then will it do to say "I am great, there is none to equal me." People with a sense of self-respect take their seat only where there is no chance of their being called on to leave it, and talk only when there is no probability of their being called liars. For they realise that one's self respect is a thing which can guard only by one's own conduct and they have no wish to soar to great heights only to be felled by a strong gust of the wind. As a matter of fact, the English may be said to have picked up the crown of India's sovereignty after it had been snatched away by the Rajputs, Marhattas and Sikhs from the Moguls and Pathans in the days of the latter's declining glory. This is not a statement which we make out of class hatred—it is the theory of Sir W. Hunter, a third party.

We are wholly unwilling to cause pain to our Musalman brethren, but we are going to speak out on the present occasion in the expectation that the unpleasant truth may bring them to their senses and induce them to moderate the undue excess of their unjust claims.

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What has Dhanai Sheikh, Kalachand Mandal or Arjas Mallik to do with the glory which the Mogul and Pathan enjoyed? Not a single drop of Pathan or Mogul blood can even be wrung out of their veins. And yet it is they who constitute the Musalman community of India and it is in their name that our friends make all their unreasonable demands on Government. The descendants of Moguls and Pathans in this country are a mere handful compared with the large community of Musalmans with a Hindu origin. This handful of men, misleading the large community of Musalmans with an admixture of Hindu blood, with flattering statements about royal glory, seeks to separate them from the Hindu and to lend a value to their demands in the eyes of Government. Musalmans number five crores in Hindusthan and the descendants of Moguls and Pathans among them number 50 or 60 lakhs at the most. They thus constitute not even a fourth of their community. And they are not even a fourth of a fourth of the 30 crores of Hindus. And yet there is no end to their unreasonable demands. What is the good of either Hindu or Musalman trying in an offensive manner to recall his ancient glory and thereby make himself despised by his neighbour? Would it not be well for Hindus to give up their antediluvian caste system and for Musalmans to give up the lordly temper and aristocratic ways of the days of their Imperial rule and for both to conduct themselves in conformity to their present circumstances? We are at present all of us fallen to the state of *sudras* (the servile caste). What is the good of the Kaisthas among us aspiring to Khatriya-hood? Men who had cast away or never had the sacred thread are now assuming it and so making themselves ridiculous. We are now beggars on the street, does it become us to assume the airs of royalty and of aristocracy? Recognising that those days are gone it would be well for both Hindus and Musalmans to bestir themselves about the present.

PRESENT POLITICAL IMPORTANCE.

Present political importance is made along with ancient glory a justification for demanding representation in excess of the numerical test. Like wise men, these political emancipationists seek to achieve their purposes by pointing to their past glory and their present importance. But why do these men believe that weighed in the scales of English statesmanship, only Musalmans are heavy like gold and everybody else is light as *sofa*. Is it wise to try to prove the importance of Musalmans by making out others to be unimportant? Does not the "political importance" of Musalmans mean in plain language that no other community is so loyal as Musalmans? What need have the English to count on Musalman assistance? Musalmans, brothers of the Hindus as they are, do not shrink from trying to gain their purposes even by falsely accusing (often by suggestions and often in direct language) their Hindu brothers of disloyalty. The Musalmans had mad Mullahs amongst them and now the Hindus also have some amongst them. The Musalman Titumir threw up bamboo-protected forts and fought the *Feringhi* Emperor. The mad Mullahs of the Hindus have, on the other hand, prepared bombs to blow up the English raj and in that attempt have overturned themselves. The humbugging of these men equals that of Titumir. Titumir could not save himself, neither will these men. As the Musalmans in general were not at all responsible for the Wahabi murders, so neither can the Hindus as a whole be held in the least accountable for the recent murders. After all, why should these assertions of superior loyalty be put forward? What is the value of Hindu or Musalman assistance to Englishmen who can count on the support of Australia, Canada, South Africa and Japan? Why do we invite ridicule by claiming that it has any value? Comparatively speaking, however, it is Hindu support which must be held to be more valuable in Hindusthan than Musalman support. It was because Akbar realised this truth that the Mogul Dynasty reigned for 250 years in India. And Aurangzib by seeking to discard the Hindus and base his dominion on Musalman fealty lost the kingdom for his heirs. And Englishmen know the lessons of history better than you or I, else they could not establish and support a world-wide Empire. English statesmen know quite well that Musalman civilisation has not yet passed the military stage and is besides cast on the theocratic mould. The advent of a Mahdi in the Soudan or of a Mad Mulla in Somaliland or in Afghanistan immediately sets the hearts of educated and semi-educated

Musalmans stir. The Hindus Khatriya has long since forgotten that death in face-to-face battle implies immediate transference to Paradise. But the Musalman has absolutely no doubt that he will go to Paradise if he dies as a *Ghazi* in a *Jihad*. Now-a-days it is beyond the power of a hundred Peter-the-Hermits or of Popes to bring about a crusade in Christian Europe. Christian civilisation has now arrived at the commercial stage. Christian Europeans now look on money as more valuable than spiritual interests. They are more eager to sacrifice their lives in earning money than in attaining Paradise. A commercial war may possibly break out among them but none would respond to a call to a crusade. Not in Protestant countries only but in Catholic lands as well, the Pope has lost his temporal authority. As the Musalmans have not been able of themselves to curb the Khalifa's power, the Christian Powers have brought part after part of the Turkish Empire to independence. Out of a fear lest what is still left of it should not survive, the patriotic Young Turks have deposed the autocratic Abdul Hamid and set up a new constitutional ruler in the person of Muhammad V on the Khalifa's throne. It is only the beginning of constitutional government in that land, its permanence and its benefits are still uncertain. The Khalifa may be a constitutional ruler but there has no means yet been found to prevent the advent of Mahdis, Mad Mullas or Ghazis. This fear of their advent will continue to exist so long as Musalman civilisation does not arrive at the commercial stage. When a protest was raised in the British Parliament against the barbarity of which Sirdar Kitchener was guilty in smashing up the Mahdi's tomb and casting the debris into the sea, his lordship, in his defence, stated that unless he had done this, this tomb would come to be again a focus of union for the religious minded Musalmans. Christian Europe is well aware of Musalman bigotry and fanaticism. Lord Cromer and other British statesmen are so much afraid of the Pan-Islamic spirit because they apprehend that considering the stage in which Musalman civilisation now is, the Pan-Islamic idea may at any time suddenly come secretly to be a bugle-call to war. The yellow-peril is connected with competition in matters industrial and economic, but the dread of the Pan-Islamic idea springs from a dread of *Jehads*. If these be the ideas of British statesmen, can they afford to admit that in India, the political importance of Musalmans is greater than that of Hindus? Some Musalman friend may intervene now with the argument that British statesmen cannot conceive that there can ever be an outbreak of violence amongst the Hindus. In reply to this we say that they can certainly conceive of the possibility, and further that they are also aware that there is no possibility, of a Hindu mad Mullah obtaining any influence outside the limits of Hindustan. For Musalman mad Mullas this possibility exists. It may be argued that it is precisely because of the existence of this possibility that it behoves British statesmanship to attach greater political importance to Musalmans, that it is politically expedient to show comparatively greater favour to Musalmans in matters political in order to keep them pleased. But then, can people blinded by religious bigotry be tempted into submissiveness by worldly honours and prosperity? Until the idea that death in a *Jihad* is followed by prompt translation to Paradise is removed, the illiterate Musalman will admit only the authority of the Mahdi and the mad Mulla, to the exclusion even of his parents. It can never be that this broad truth is not appreciated by statesmen. If, in spite of this, they occasionally in their words and actions recognise the political importance of Musalmans, it is merely from the policy of sowing dissensions, a recognised principle in politics in all ages and in all lands. Let not our Musalman brethren be misled into taking the shadow for the substance, an exhibition of political cunning for a recognition of political importance. Let them not earn the curses of all by turning out to be an obstacle to the building up of a great nation in India. Although we admit the importance of the Hindus in Hindusthan, we do not support any special rights for them. For we believe no difference should be recognised in India between Hindus and Musalmans.

ARE MUSALMANS DIFFERENT IN RACE FROM THE HINDUS?

Imagining that if they can prove that Musalmans differ from the Hindus, their claims of separate representation will be easily conceded, selfish

Musalman seem bent on proving this difference by any means available. Everybody knows that in India as there are Bhaktism, Saivism, Vaishnavism, Buddhism, Sikhism, Jainism, Zoroastrianism and Christianity so there is Islam also. Everybody admits that the population of Hindusthan is divided among different religious creeds. The separatists, not content with pointing to the religious differences, claim that Musalmans constitute a separate race altogether. If of the 56 and odd million Musalmans of India barely 50 or 60 lakhs are descendants of Moguls and Pathans the remaining 50 millions are all of Hindu stock. Are not these people then ashamed to claim that Musalmans are a different race? Further the descendants of the Moguls and Pathans have at the present time lost all traces of their Iranian and Turanian descent. To a large extent they have become Hindus just as the Normans have come to be Englishmen. Why this talk of race and descent after all this time? The bulk of Musalmans do not differ from the Hindus in race and the Moguls and Pathans also have lost their distinctiveness. If differences are to be admitted at all, we may point out that Moguls and Pathans differ between themselves in race. In Bengal villages even now, the difference between Moguls and Pathans is brought out in sports. Is then separate representation to be conceded to the Moghul and to the Pathan? If Mogul interests may be safely entrusted to the keeping of the Pathan, if the Sunni's interests may be considered safe in the hands of the Shia, there is no reason for shrinking from entrusting Musalman interests in the keeping of the Hindu and *vice versa*. It is true that religious strife often breaks out between Hindu and Musalman. But so it does between Shia and Sunni as well. The annually recurring Muharram is as surely fraught with the danger of riots between Sunni and Shia as the *Id* is of disturbances between Hindu and Musalman. Why should the possibility of strife in one case be slurred over and in the other be prominently advertised? There are religious differences amongst Musalmans themselves as there are between them and the Hindus. In race, the Mogul and the Pathan are not one, while the Hindus and Musalmans are. There remains now the question—

WHETHER HINDUS AND MUSALMANS DIFFER IN LANGUAGE?

It is easily intelligible that men who do not shrink from claiming that Musalmans differ from the Hindus in race will not be backward in claiming the two communities to be of distinct speech either. But it is not enough merely to make such a claim. One must see what the truth really is. The Hindi language took the form of Urdu in the camp of the Musalman. Urdu is otherwise called Hindusthani. This makes it clear that it was not a language which the Moguls or Pathans brought into India with them from Turkistan or Persia. This language may be excessively rich in Arabic and Persian words and idioms. But the basic principle of the formation of this language is the same as that of Hindi. It will not do to improperly call it a distinct language because it is written in the Persian character. Just as the Hindu musical instrument known as the *vina* has come to be the zither in the hands of the Musalman, so has the Hindi language of the Hindu come to be the Urdu of Musalmans. Persian was the official language of this country under Musalman rule, because in those days, intimate and important political relations existed between central and southern Asia and naturally therefore Urdu also used to be written in the Persian character. The circumstances have now wholly changed. English, the *lingua franca* of the civilised world, is now the official language in Hindusthan. Persian has been displaced. If the use of the Persian character is now discarded in Urdu printing and writing it will not require any effort on anybody's part to prove that Hindi and Urdu are one. In Bengal, Urdu is not the mother-tongue of Musalmans. And yet it is in this part of the country that Musalmans are most numerous. In Southern India also we have come across Musalmans who know absolutely nothing of Urdu. Musalmans always know the language of the Province which they inhabit. In an extensive country like Bengal with a predominantly Musalman population it is Bengali which is the mother-tongue of the Musalmans. Maulvi Abdul Saiyid Khan, Professor of Arabic at the Rajshahi College, in the course of an excellent address read lately at a Sahitya Sammilan (literary reunion)

gathering urged on his educated co-religionists the propriety of discarding all rashness and unjust feelings, and cultivating Bengali as their mother-tongue. And yet only the other day, the Chairman of the Musalman meeting at Murshidabad unhesitatingly declared in public that the language they spoke was distinct from that of the Hindu. With all respect to the Nawabzada, we cannot but accept the lead of the Maulvi just spoken of in matters of linguistic lore. As though by way of protesting against the Nawabzada's utterances, the Maulvi has said in one part of his address:—

In these *Panthis* about 50 per cent. of the words are Musalman words. But nevertheless their language cannot be called Urdu. For most of the Musalman words which are found in them are without any nouns or adjectives, pronouns or verbs. So the grammar of their language has absolutely no intimate connection with the grammar of Urdu. Therefore the mere habit of using Arabic and Persian words excessively is no plea for Bengal Musalmans to claim Urdu as their mother-tongue.

If language and race are one, is it not by all means to be desired that all other minor obstacles to the building up of a great Hindusthani nation out of the Hindu and Musalman communities in India should be removed? If Hindus and Musalmans are given separate spheres to exercise their rights of election in, the possibility of their coalescing in future is absolutely barred. This raises the question—

IS COMPLETE FUSION POSSIBLE?

Fusion between Hindus and Musalmans has already proceeded far because of living in the same country and under the same Government, speaking the same Provincial tongue, and the consequent adoption of each other's etiquette and habits such as the use of the same dress. Hindus have turned Musalmans in numbers, but they have not foregone the use of their language and their habits in consequence. Rather, they have impressed their habits and ideas on the Musalmans. For instance, though no religious prohibition exists, widow re-marriage is absolutely barred among respectable Musalmans in Bihar by custom and usage. Again in Bombay there are Musalmans whose law of succession is that of the Hindu *Dagdhag*. If the Hindus have adopted the *purda* system of the Musalmans, the Musalmans have not been able wholly to free themselves from influences of Hindu idol-worship and the Hindu caste-system. A fusion of the religious ideas of the two communities has taken place to some extent in the Nanakpanthi and Kabirpanthi creeds if not in Brahmoism as well. The influence of Musalman Vaisnav poets in Bengali literature is no light one. The blood of the Hindu has mingled with that of the Musalman under the banner of Guru Govinda. The custom of inter-marriage inaugurated by the Emperors Akbar, Jehangir, etc., resulted in a copious infusion of Hindu blood into the vein of the later Musalman Emperors. The historian Rampran Gupta states that the Hindu Queens of the Moghul Padishahs used to celebrate *Yajnas* (sacrifices) in the orthodox style in the privacy of their apartments. From the writings of Trimbak Telang quoted in Ranade's *Mahratta* history, it appears that the Peshwa Baji Rao I married a daughter of the Nizam of the time. This lady bore the name of Mostani and the son she bore to her husband, Osman Bahadur by name, had almost the *Upanayan* ceremony performed for him. There is evidence that Osman Bahadur was allowed to feast in public on ceremonial occasions with the caste-fellows of the Peshwa his father. The present Prime Minister of the Nizam has publicly declared before a Court of Law that it has been a custom in his family to marry Musalman wives and that in conformity to this practice he himself had married a Musalman lady. The Arya Samaj is taking back into its folds Musalmans in numbers. In the "Mahanirvan Tantra" Hindus are permitted to marry regardless of caste. There has been a fusion in the past, the fusion is proceeding in the present and signs are apparent that the infusion will be completed in the future. This is a truth which will be apparent to anybody who has ears to hear and eyes to see. The other day, the Nawabzada queried at Murshidabad "Is fusion possible?" He evidently is not aware that Hindus are turning Musalman and Musalmans Hindu. The mixed marriages which he holds impossible and the impossibility of which is his justification for regarding a fusion as a remote possibility do now take place and will take place more and more in the future.

Hindu youths go to Europe and return with European wives, undeterred by fears of losing caste. These men can have no objection to taking to wife well-educated and cultured Mogul and Pathan girls. We should have seen a beginning made of such marriages by this time had not the *purda* system of the Musalmans stood in the way. Hindu girls marrying English husbands though rare are not absolutely non-existent. They can have no reason to be disinclined to marry a well-educated Musalman who is a compatriot. The slow progress of education among Musalmans stands in the way of the progress of fusion between Hindus and Musalmans. With the speed of education accelerated, the speed of fusion would also be accelerated.

THE DAY WILL COME,

The day will certainly come when Hindu and Musalman will be fused into a great nation, as Sakta and Vaisnav have already fused into Hindu. As there are now Sakta Hindus, Vaisnav Hindus, Sikh Hindus, Jain Hindus in the country so will there be Christian Hindus and Musalman Hindus in India. A Musalman Bengali who had lately been to the *Hedjaz* on returning spoke to a friend how the Arabians used to call him a Hindu. Just as Musalmans have no common race, so Hindus have no common religious belief. There is no mention in the Sastras of a Hindu religion; what is spoken of is the Eternal religion, or of the Sakta or Saiva creeds. All inhabitants of Hindusthan are Hindusthanis or Hindus. The narrow theory that it is only the followers of the Varnasram Dharma (those who accept the caste system) who can claim to be called Hindus is departing for ever. In a wide and more real sense all of us are Hindus—Hindusthan is our country.

"Let Bengal, Bihar, Oudh, Orissa, Madras, Maharashtra, Gujrat, Nepal, the Punjab and Rajputana, Hindus, Parsis, Jains, Christians, Sikhs and Musalmans all sing in different languages 'We bow to Hindusthan'."

64. The *Soltan* [Calcutta] of the 7th May writes that Lord Morley's recent statement in the House of Lords regarding

SOLTAN,
May 7th, 1909.

The Reforms and Musalmans.

Musalman representation on the enlarged Councils upsetting Mr. Hobhouse's statements on the subject in the House of Commons has reassured all Musalmans and is proof of the efficacy of agitation.

65. The *Soltan* [Calcutta] of the 7th May writes that pledges repeatedly and most publicly given by Lords Morley and

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The Reforms and Musalmans.

Minto in regard to Musalman representation on the enlarged Councils seem now to have been driven into unknown regions by the blast of the counter-agitation of the Hindus. Lords Morley and Minto and Messrs. Asquith and Hobhouse have suddenly changed their tone. The hopeful assurances with which Musalmans have been up to the present regaled are false and chimerical. The Hindus counting among themselves low castes like the Doms, Chandals, Kols, Bhils, etc., have easily managed to secure for themselves representation in the Councils and in the public service in the proportion of four to one Musalman. Nevertheless they are jealous of the proposed concession of separate and excess representation to their Moslem brethren. They are actively bestirring themselves in protesting against these concessions and they seem to have hypnotised Lords Morley and Minto. Mr. Asquith lately spoke in Parliament in a very uncertain voice on this subject of separate electorate for Muslims. Lord Minto now puts forward an amended scheme for common electorates for Hindus and Musalmans. Mr. Hobhouse's recent pronouncement in the Commons is ample proof that our hopes were fanciful ones. But why should a right once given us be taken back? It is because the Hindus are strong, they can agitate, they know how to point out the deficiencies of Government, they can use *lathis*, bombs and pistols. Musalmans on the other hand are like sheep, spiritless and sycophantic. They are loyal and submissive to authority. Hence we as despised creatures are trampled on and the Hindus as a strong party are conciliated by Government.

The paper conclude by calling on Musalmans fearlessly though constitutionally to make their feelings known through public meetings organised on a large scale, if they wish to be known as men and to defend their national rights; the time for hesitating pronouncements has passed by. Strictly constitutional but innumerable meetings must be held all over India and at once.

MIHIR-O-SUDHAKAR,
May 7th, 1909.

66. The *Mihir-o-Sudhakar* [Calcutta] of the 7th May writes:—

Separate electorates for Musal-
mans.

That a race of people who once fought with the Moguls, the Pathans, the Khatriyas, the Mahrattas and the Sikhs, who have succeeded to the Mogul Empire, whose triumphant roar shakes Europe and makes Asia tremble with fear, and whose throne it is not in the power of the people of India to move even by a hair's breadth, is now ready to share with the people of India the administration of this country is indeed a thing the like of which has never been heard of before. Neither during Hindu rule nor during Moslem rule were the people allowed the right of self-government, and this is the first time that Indians are going to have it. It is no doubt madness to think that the English rulers of India have been frightened into granting this concession to the people. They (the rulers) know that Indians are now qualified enough to have some share in the administration of their country, and that Hindus and Musalmans should each have their own representatives on the Legislative Councils. The Hindus, however, are bitterly against the idea of letting Musalmans have a separate electorate of their own, and would have the latter be content to accept the consequences of what Mr. Saroda Charan Mitter thinks their inferior position. This clearly shows that the Hindus want to monopolise all the power and to maintain a superior position for themselves. They cannot, therefore, be the well-wishers of the Musalmans or even of the Government. Hence it is good both for the Government and for the Musalmans that the latter should have their own electorate. It is far better that the idea of representative Government should be given up altogether than that there should be a mixed electorate in this country. It is necessary in the interests of the Government to protect the interests of Hindus and Musalmans. But it is not at all necessary for the maintenance of the interests of the Hindus to look after the interests of the Musalmans. The Hindus' own selfishness and their racial animosity against the Musalmans are the reasons of their opposition to the Musalmans having their own electorate. The Government wishes to be impartial to both Hindus and Musalmans, but the Hindus want to dominate over the Musalmans and also over the Government. In the face of the views expressed by Mr. Saroda Charan Mitter which, by the way, are the views of the entire Hindu community, it would be simply suicidal for the Musalmans to place their interests in the hands of the Hindus. According to Mr. Mitter the Musalmans hold a position inferior to that of the Hindus. If then Mr. Mitter were to represent both Hindus and Musalmans he would have only such privileges granted to the latter as he would think were enough for them in their supposed inferior position. By expressing the opinions mentioned above Mr. Mitter has lowered himself in the eye of all Musalmans and of many Hindus as well. It is not at all strange that a man of such base principles should acquit the accused in the Comilla Shooting case.

We strongly hold that the Musalmans are in no way inferior to the Hindus and can always successfully compete with them. And we implore the Government not to listen to men like Messrs. Saroda Charan Mitter and Surendra Nath Banerjee, but to grant the Musalmans a special electorate of their own.

DARUS SULTANAT,
May 7th, 1909.

67. In a long article on the "Reforms Scheme and the Muhammadans"

Muhammadans and the
Reforms.

the *Darus Sultanat* [Calcutta] of the 7th May says that, unless they are fully assured that their voice will not be drowned in that of the Hindus, the Musalmans in general will not be satisfied with anything less than a separate election of their own representatives. The classification of the Muhammadans in this connection as Extreme-Separatists, Moderate-Separatists and Non-Separatists is merely supposed and ideal, for the voice of a limited number of Musalmans showing their willingness to the united electorate may be ignored as a nullity.

DAILY HITAVADI,
May 7th, 1909.

68. Referring to the passing of the Indian Councils Bill by the House of Lords, the *Daily Hitavadi* [Calcutta] of the 7th May writes:—

The Reforms.

We are happy to see this Bill pass. Probably henceforth worthy and experienced men of the country will have opportunities of assisting in the administration. The different sections of the population will be able to express freely their views on intended projects of legislation and of finance, bring

directly to the notice of the higher authorities the various wants and grievances of the people, draw the attention of the Central Governments to the vagaries of local officials, and finally by means of recommendatory Resolutions, will be able to force the hands of Government in many cases. These are certainly no small right for a subject population to gain and they mark the most important effort to rouse the forces of public opinion made under British rule. These considerations compel us to support Government in its scheme of Reform.

But there is one thing we cannot refrain from mentioning at this point. Personally we may have no particular objection to the preferential treatment accorded by Government to Musalmans, but we are obliged none the less to say that Government has been guilty of partiality. Why should the Sikhs, the Arya Samajists and aborigines not also have special rights like Musalmans? In truth, this favour shown to Musalmans exclusively is a violation of the terms of Queen Victoria's Proclamation, which declared merit, irrespective of race, to be the sole passport to office and will rouse the indignation of the educated section of the Indian people.

Then again, Viscount Morley has done a serious injustice to Eastern Bengal by sanctioning the creation of an Executive Council for Bengal only. The people of the two Provinces are alike in progress on western lines and the manner of obstruction which faces Government in Bengal will face it in the Eastern Province as well. Further, Viscount Morley has distinctly stated that the system of Government in the new province will be quite up to the standard of that in the older one. The abolition of the Partition is the one way of preventing this creating and perpetuating of a mark of superiority or inferiority between the two Bengals. And finally why should Viscount Morley take up an attitude of offended self-love against Lord Macdonnell's attitude towards this question of Partition? His Lordship himself once stated that it was an administrative measure which went against the combined wishes of the whole population. But all the same Viscount Morley's words: "We will not be parties to a reversal of the Partition" are ambiguous, suggesting that His Lordship will say neither yea nor nay, if others than he reverse this measure. We infer that the Partition may not be upset immediately, but it may later on. It is all very well for English statesman to indulge in a diplomatic fencing over this question, but it is a matter of life and death to us and that is why we plaintively ask: "Is there no redress for this wrong?"

69. The *Nayak* [Calcutta] of the 8th May writes:—

Bengalis and the Reforms.

The opinion regarding the partition which Viscount Morley expressed some time ago, inspired a hope in many breasts that that measure which His Lordship then did not hold to be sacrosanct, which in the opinion of a statesman of Lord Macdonnell's intelligence and Indian experience was the sole cause of the present unrest in this part of the country and which had wounded the inmost feelings of the population concerned, would not be kept unmodified by an able statesman and scholar like the present Secretary of State for India merely for the sake of maintaining prestige. But last Thursday's telegraphic message would imply that as against official prestige, the heartfelt pangs of an entire nation count for very little. Lord Morley is evidently resolute to support the Indian officials in their *aid* and his concession of an Executive Council to Bengal is merely a sort of "baby soother" for a section of the Bengali population. The Secretary of State's remarks on Lord Macdonnell's good suggestion for re-uniting the whole Bengali-speaking area under a single local Government is a proof that though he fully realises the mischievousness of the partition, he is far too eager to keep up the *aid* of the ruling authorities. The Right Hon'ble gentleman's plaintive appeal to the ex-Indian Civilian indicates a lamentable decay of the incomparable genius which at one time brought forth the biographies of Gladstone and Burke.

They are cunning people no doubt, who have thought of giving "Bengal" so called, an Executive Council while keeping the partition intact. These men surely believe that the political stir and life amongst Bengalis so noticeable now-a-days is the result of the machinations of a number of Calcutta agitators only, that the aspirations of these agitators will be fulfilled, and they will cease agitating, if, along with the establishment of an Executive Council, they are given seats on the Legislative Council and are associated with the

NAYAK,
May 8th, 1909.

day-to-day administration. How far this idea is correct will soon be proved. Whether the purpose of artful British statesmen in granting a favour to Western Bengal alone has succeeded or not, will appear as soon as we come to know how the Calcutta leaders and the Bengali people generally receive this new Executive Council. We do not know what the leaders in West Bengal will do. Remembering, however, the meanness of which many of them have already been guilty, we apprehend that the tactics of artful British statesmen will succeed.

It will be remembered that on the occasion of the Partition of Bengal, the Calcutta Babus proclaimed a boycott of British goods, as well as of honorary offices under Government. These two behests of the Calcutta Babu leaders were, and are now still being carried out rigidly almost in every case in Eastern Bengal. Proofs of this can be adduced if required. But have the leaders of Calcutta and of Western Bengal generally obeyed a single one of them?

When the first Legislative Council was constituted for Eastern Bengal under Sir J. B. Fuller, a loud outcry was sent up from Calcutta against any patriotic man seeking election to that body. The people of Eastern Bengal rigidly obeyed this order of their leaders. But in Western Bengal, one is heartily ashamed to have to say it, when it fell to the turn of the Presidency Division to return a member to Council, the leaders began active canvassing, forgetting all their resolution and advice.

We have even heard Mr. Jogendra Chandra Ghose, the Member of Council for the Presidency Division twitted with the fact that his ancestors were connected with Eastern Bengal—a connection which may perhaps be compared to that of the low-class *Feringhis* of the Calcutta slums with England. To return—has any leader in Eastern Bengal yet aspired to a seat in Council? The vow which they in East Bengal took in the days of Sir J. B. Fuller, their leaders have held fast to, up to the present, believing it to represent the wishes of their countrymen in general and the commands of their Calcutta leaders. As a contrast, did any of the Western Bengal leaders remember this vow on the recent occasion of the election of the Hon'ble Rai Nalinaksha Dasu?

One need not multiply instances. With what face did Mr. Bhupendra Nath Bose seek election to the Supreme Council, he being the right-hand man of Mr. Surendra Nath Banerji, the foremost leader of the Bengalis, who in anger, indignation and mortification at the humiliation and harassment which he suffered at Barisal three years ago resigned his Honorary Magistracies? Do not all these suggest that the Reform Scheme has acted like a baby-soother on the infantine intellects of the Western Bengal leaders and made them hilarious with joy? If this be so, if, with the partition remaining as it is, any Bengali forgetting even for an instant the heart-felt pang caused by that measure, can rejoice loudly over any scheme of reform, we must hold all our agitation and all our discussions vain; all our *rakhi mantras* to be merely literary efforts.

Neither reforms nor Executive Councils will avail to please the Bengalis until the partition is annulled—this opinion has been proclaimed loudly and repeatedly on the press and in the platforms. Fie to us then a thousand times, if the Bengalis of Western Bengal forget this now because of being provided with a baby-soother in the shape of the Reforms.

Many had hoped for a reversal of the partition from a man of Viscount Morley's liberality of heart and learning. They thought he would realise the heartfelt anguish of the Bengalis. Unfortunately, however, through the machinations of a handful of officials, His Lordship has been persuaded to ignore the plaintive appeals of the Bengalis and declare that the partition would not be annulled. Away across the seas, at a nocturnal sitting of the Lords, the white-haired Lord Morley, moving his forefinger, has declared a distinct wish to make null the efforts of the Bengalis towards national unity. Cannot we after this, demand to know of our leaders what the duty of Bengalis now is? Lord Morley completes now the effort to destroy the national spirit amongst Bengalis begun by Lord Curzon. At this crisis we ask our fellow-countrymen of Western Bengal if they will be tempted by this "baby-soother" of the Reform Scheme into gleefully throwing their Eastern Bengal compatriots overboard for ever?

70. Referring to Lord Cromer's opposition to the Reform Scheme, the

BANURATI,
May 9th, 1909.

The opposition to the Reform Scheme.

Banurati [Calcutta] of the 8th May writes:—
The English nation is not opposed to the natural growth of the people of India, nor is the British Government inimical to their hopes and aspirations. Lord Morley is a farsighted statesman and he was trying to impress this fact upon the minds of the Indians. That it was necessary for the purpose of quieting the present unrest His Lordship well knew; and he was therefore anxious to infuse a little representative element into the administrative machinery of India, thus redeeming the repeated pledges of the English people. That object would have been gained by the introduction of the proposed reforms, and the dark despair which drove a handful of young men to adopt violent methods, would have been effectually removed thereby. Nationalism in India can be fostered only by natural methods. Sedition or revolution can never further its progress. All kinds of violence and revolutionary methods can only serve to retard its natural evolution. Lord Morley was anxious to demonstrate this fact by making a present of elementary representative institutions to the Indian people. We believe Lord Morley's object would have been fulfilled.

But "Man proposes, God disposes," so runs the saying. Will God break down that which Lord Morley is constructing with the help of such men as Lord Cromer and others?

The new life in India which has frightened such irresponsible men as Lord Curzon and that Pharaoh of Egypt, Lord Cromer, is no revolution but evolution. Lords Morley and Minto have understood it and are therefore helping it on.

71. The *Howrah Hitaishi* [Howrah] of the 8th May, takes exception to the amended form of clause 3 of the Indian Councils Bill. We do not mean to urge, says the

The Indian Councils Bill.

HOWRAH
HITAISHI,
May 9th 1909.

writer, that there should be executive councils in all provinces in India at one and the same time, but that is no reason why partiality should be shown to one particular Province. Bengal, too, will not be satisfied with the special favour shown to her, because it has been her constant endeavour to unite all India into a country with equal interests and aspirations. Besides this, the special favour shown to Bengal cannot but be productive of evil consequences by introducing a policy of division and partial treatment in the government of India. The amended clause 3 will not only fail to satisfy Bengal, but will also spread discontent to other Provinces. Western Bengal and Eastern Bengal are so inalienably connected with each other in mind and blood, that the differential treatment meted out to them perhaps with the object of creating a division between them will only aggravate the sore generated by the partition of Bengal. It will be more effective than the partition of Bengal in giving to all India a common cause for discontent and agitation. Lord Morley has made a name for his love of Musalmans. But will Musalmans take it to be an expression of his Lordship's grace towards them that he has deprived Eastern Bengal which has a population mainly composed of Musalmans, of an Executive Council? And the same question can be asked regarding other provinces having predominantly Musalman populations. It is hoped that wise and educated Musalmans, who do not consider internal dispute and sectarian differences as proofs of national advancement, will not calmly bear the injustice of such differential treatment in what should be a single province.

Again, so long as the partition of Bengal is not revoked, no amount of reform will bring back to the minds of Bengalis their faith in the good intention of the authorities. The introduction of sectarian distinctions into the Indian Councils Bill and the narrowing of the scope of clause 3 in it have already made the proposals of reform appear almost useless and even mischievous in the eyes of the Bengalis. Add to this the fact that Lord Morley has not only refused to make any change in the partition of Bengal, but has taken Lord Macdonnell severely to task for expressing himself strongly against it.

Lord Morley wants to measure the strength of the ruler against that of the country over the question of the partition of Bengal. But he should remember that the fire which the partition has kindled in every Bengali heart will blaze higher as time goes on and that sooner or later it is sure to

consume the pride and arbitrariness such as characterise His Lordship's conduct. And His Lordship is greatly mistaken if he thinks that the discontent created by the partition has somewhat abated. The Bengalis have only called a halt in their anti-partition agitation to give the rulers an opportunity to rectify their mistake. Lord Morley has accused Lord Macdonnell of trying to rake up the fire of the partition dispute. But as a matter of fact it is Lord Morley himself who, by persisting in the policy of not rescinding the universally condemned partition and by making differences between the governments of the two Bengals, is fanning this fire. When Lord Curzon partitioned Bengal he promised that no difference would ever be made in the governments of the two divided provinces, and only a few years have past since that event, and now already administrative differences are being introduced in the two sister provinces. Is this calculated to be very re-assuring to the Bengalis? Will they, after this, dare forsake the policy of self-help? We, therefore, request our rulers to be wise, impartial, generous and really dutiful. We request them to reconsider the reform scheme. As for our countrymen, we urge them to advance in a higher path of duty with self-restraint and fortitude. God is our help, righteousness our strength, moral force our only resource, constitutional agitation our instrument, the invincible force of united power our greatest weapon, and self-government our ultimate object. Come, advance, don't turn back. Firmly face the attack of the antagonist. Victory is inevitable. *Bande Mataram.*

DAINIK CHANDRIKA,
May 10th, 1909.

72. The *Dainik Chandrika* [Calcutta] of the 10th May says that the amendments which have been introduced into the Reform Scheme of Lord Morley as it was first

The Indian Councils Bill. published, make the Indian Councils Bill as it is now going to be passed, a thing not at all liked and desired by the Indians. Besides this, Lord Morley expressed himself in the House of Lords most strongly against any idea of the reversal of the partition and took Lord Macdonnell severely to task for raising the question of the iniquity of the partition and the advisability of annulling it. Lord Morley himself was at one time a violent opponent of the partition. But the poisoned atmosphere of the India Office has changed his mind and led him to consider the partition as a settled fact and a test of the power of the Government as compared with the power of the populace. Hopes have no doubt been held out that if fresh facts can be adduced against the partition it may be annulled. But this is merely holding out an idle hope, for many fresh facts have been produced against the partition and all in vain. In censuring Lord Macdonnell, Lord Morley said that he and Lord Minto had surmounted "enormous difficulties" and were trying to reconcile the Bengalis to the partition of Bengal. Are Bengalis such fools that to reconcile them to something that is not harmful to them, one has to surmount "enormous" difficulties? Lord Macdonnell, whose long Indian experience Lord Morley himself has admitted, is far more competent to speak on the subject than Lord Morley. Lord Macdonnell deserves the best thanks of the Indians for speaking out in the House of Lords what he thought and rightly thought, was necessary for removing discontent from the land.

Is it not simply with the object of allaying the discontent in the country that Lord Morley has launched the Reform Scheme? For, did he not himself say some time ago that India was not ripe for self-government? Lord Macdonnell is convinced that the object of the Reform Scheme cannot be attained so long as the partition will continue in force. But Lord Morley is determined not to entertain the idea of annulling the partition. Lest Lord Curzon should stand firmly against the Councils Bill, Lord Morley told the House in a hurry: "We won't be parties to the reversal of the partition." Such a resolute statement on the part of Lord Morley has given great pain to the Bengalis. But he should know that such illiberal treatment will never satisfy the Bengalis. They will never be deceived by his worthless reforms. They want not his reforms, but the reversal of the partition. Bengal will continue to agitate with unabated force, but on constitutional methods, as long as the partition will remain in force. As for the Indian Councils Bill, it does not include even a hundredth part of our demands. And it is, moreover, vitiated by gross partiality towards Musalmans, calculated to do more harm than good.

to the country. Consequently, the Indian Councils Bill will not be greeted with even a hundredth part of the enthusiasm which was roused in the Indian mind by Lord Morley's Reform Scheme as it was first issued to the public.

73. The *Nayat* [Calcutta] of the 10th May writes :—

Our contemporary of the *Bengales* is totally disconcerted on hearing the final opinion of Lord Morley on the partition of Bengal. But does he not say often that "there is no finality in politics?" Our contemporary ought to know that Lord Morley has yet many more things to say about the partition. The partition of Bengal can never stand. Apart from other considerations, the economic consideration alone is such as to make it impossible for the partition to remain for a year at the most. If the partition of Bengal be not reversed, the Eastern Bengal Government must be bankrupt.

Although Lord Morley is so very stern about the partition simply to see his reforms passed, yet in a short time either Lord Morley must himself reverse it, or make some one of his creatures do it for him. An administrative measure so productive of unrest and so expensive cannot stand for even two years more. As soon as the Reform Scheme has struck its roots deep into the soil of India, the Minister will take up the partition question in earnest.

IV.—NATIVE STATES.

74. The *Basumati* [Calcutta] of the 8th May draws attention to the account given by a correspondent of the *Amrita Basar Patrika* of the five respectable men recently arrested at Patiala on charges of sedition, and observes as follows :—

The treatment of the five men recently arrested at Patiala on charges of sedition.

These men have no appointments, for being accused of sedition they have been relieved of their appointments for the present. If they can submit certificates of the Magistrate, i.e., of no other than Mr. Warburton, there may be some chance of their getting service at some future time. That hope, it need scarcely be said, is extremely meagre. Neither have they any means of livelihood, nor are they permitted to leave Patiala. Four months of incarceration have indeed passed away, but still they are under Police surveillance without any excuse. These people are in the most pitiable plight. Is there no means of relieving them of their unmerited sufferings?

VI.—MISCELLANEOUS.

75. The *Bangabandhu* [Calcutta] of the 4th May writes :—

The Nawab of Dacca.

The Nawab Bahadur of Dacca now looms as great as a Pir in the eyes of many Musalmans. He is a very ocean of learning, in wisdom he is as great as a big dome, and as for his logic it is as pure as a sewer. Hence during the last Budget debate in the Legislative Council of Eastern Bengal and Assam this great man said : "I do not wish to criticise the present Budget or to say anything for or against it, for I have a very firm faith in the abilities of the just and conscientious officials of Eastern Bengal." But does not this great man, this nonpareil among Budget debaters know that the officials of Eastern Bengal never need a certificate from a flatterer like him whom they have got under their thumb? If even such a man as the Nawab can find his way to the Legislative Council all its dignity comes to nothing.

76. In noticing the judgment passed in the Mirzapore Baqrid Riot case, the *Hitvarta* [Calcutta] of the 6th May emphasises

Mirzapore Baqrid Riot case.

the need of holding a united conference of the Hindus and the Musalmans with a view to amicably settle the cow-killing question for ever, for unless this is done there can be no hope of unity between the two nations. The paper draws the attention of the leaders of the country to the necessity of taking immediate action in the matter.

77. There is a rumour, says the *Hitvarta* [Calcutta] of the 6th May, that the Bengalis have been debarred from visiting the

Agra fort and the Bengalis.

Agra fort since the occurrence of the bomb outrages in Bengnl. If it has any reality, the paper desires sending its drafter to the

NAYAT,
May 10th, 1909.

BASUMATI,
May 8th, 1909.

BANGABANDHU,
May 4th, 1909.

HITVARTA,
May 6th, 1909.

HITVARTA,
May 6th, 1909.

lunatic asylum for a short time. "Do all the Bengalis carry bombs in their armpits? What does the Hon'ble Mr. Sinha say about it?"

HITAVADI,
May 6th, 1909.

78. Seeing that the apprehension of a Chinese invasion of India has deprived many an Englishman of his sweet sleep, the *Hitavadi* [Calcutta] of the 6th May sarcastically suggests that the Indians, disarmed as they are, may be given bangles to wear on their wrists, as this would produce the desired result in consideration of the fact that the Chinese heroes would then treat India as a big *zenankhana*, and not take the trouble to enter it.

HITAVADI,
May 7th, 1909.

79. Referring to the congratulations sent by Dr. Suhrawardy to the new Sultan on behalf of the Indian Mussalman community, greeting His Majesty as the first constitutional Caliph, the *Hitavadi* [Calcutta] of the 7th May says, that although the right of the doctor to speak on behalf of the Indian Mahomedan community may be questioned, yet admitting that he possesses at least some such right, the Indian Mahomedans cannot consistently support absolutism in this country. Men of the type of Nawab Khaja Salimulla may do so, but this cannot be said of other Mahomedans. Will the Mahomedans, after this, join the Indian National Congress?

HITAVADI,
May 7th, 1909.

80. The *Hitavadi* [Calcutta] of the 7th May explains the principles which underlie the "democratic" budget of Mr. Lloyd George, and observes:—

The British Budget and the condition of India.

In speaking about the British budget we are reminded of our own country, India. The nation that governs India has its home in England. But the system and principle on which taxes are imposed on the Indian subject no longer find favour in England. The heavy burden of taxation which the corn-fields of India have to bear is not imposed on corn-fields in any other country in the world. The prices of foodstuffs are not so high in any other country as they are in India. If taxes were imposed on the same principle and the prices were as high in England as in India, there is no knowing what the English subject would have done. But the Indian subjects are mere draught cattle bearing the heavy burden in silence, and they will continue to do so for ever. We are entitled by our education, which enables us to grasp the principles of Western politics, to demand of the Government of India that henceforward the principles of administration in India and in England be placed on an equal footing. Like the English subject, the Indian subject will then feel proud of British rule.

STAR OF INDIA,
May 7th, 1909.

81. The *Star of India* [Arrah] of the 7th May notices the extra-ordinary increase in the use of liquors in India since 1874. Some are of opinion, says the paper, that the continual increase in income under *Excise* indicates the growing prosperity of India. How far this is to be relied upon may be decided only by those who are possessed of accurate information of the state of India. But as a matter of course I am led to believe that, as a sure result of Western education, people are being gradually led astray from the path of their religion, and the Western mode of living has such a great charm for them that they do not hesitate in the least to take delight in the use of liquors publicly. As this is calculated to produce a very bad result in future, it is advisable on the part of the leaders of every caste and creed to exert to their utmost in checking its further progress in the country and to submit a memorial to Government drawing their attention to this important question, for no reform initiated by the people can claim success without the co-operation of the Government.

The paper is confident that a kind-hearted and sympathetic Viceroy like Lord Minto would be disposed to give a kind consideration to the matter if it were brought home to him by the leaders of the people.

HITAVADI,
May 7th, 1909.

82. What is sedition when done by the Hindus, writes the *Hitavadi* [Calcutta] of 7th May, is not so when done by the Mahomedans, according to the *Englishman*. The manner in which Lords Morley and Minto have been assailed by Mahomedans in connection with the separate representation question is clearly in imitation of the methods of the Hindus. Why should then the Hindus alone be held guilty of sedition?

Mahomedan agitation and the Englishman.

83. Referring to the remarks made by the *Englishman* that the failure

Governments' alleged indifference to the *Englishman's* offensive remarks about Indians.

of the police to trace criminals is due not to their incapacity, but to the defect of the law, that the present law of evidence should be modified and that the people of this country consider it a merit to win cases by committing perjury, the *Hitavadi* [Calcutta] of the 7th May writes:—

We have, since the time of Clive, known how men of the class to which the *Englishman* belongs are practised in the art of fraud and forgery. Is it necessary to give an account of *belati* perjury afresh? The question would be settled once for all if an inquiry were made to ascertain to what extent perjury, forgery and other crimes prevailed in the country before any of the *Englishman's* countrymen came there, and to what extent they prevail at the present time. But we have to ask one question to the authorities, namely, how long will they tolerate such libellous outpourings of the *Englishman*? If any native newspapers had said similar things, Government would certainly have confiscated its printing press long ago. Is a lakh of murders committed by the *Englishman* to be condoned simply because he happens to be a white man? The offence of exciting the discontent of any particular community is punishable under the law. Is the *Englishman* above that law? What would His Excellency the Viceroy say?

84. The *Nayak* [Calcutta] of the 10th May has the following:—

The influence of the *Englishman* newspaper.

A disaster is impending over the English administration of India. Outside Calcutta the police, the Magistrates, the Judges, the Commissioners and even Governors in certain parts are mistaking the *Englishman* for the real ruler of India. The result of such a notion will be that the ruling authority will be weakened and the non-official Englishmen will usurp the places of the rulers. The *Englishman* and others of its type will try to be supreme at the cost of the ruling authority, though it is a fact that these people are not without authority even now. The *Englishman* said only a few days ago that all guns in the hands of natives should be taken back in order to put an effective check upon dacoities. Immediately the Punjab Government has begun to cancel the gun licenses even of most loyal Indians. Everybody knows that the Government of India simply carries out the wishes of the *Englishman*. It is for this reason that the opinions of the *Englishman* on any question are regarded as official pronouncements by the people. Such being the situation what is the necessity of having *Lats* and other highly paid functionaries? Let the *Englishman* alone rule supreme.

We know for a fact that along with the income-tax many native Government officers have to pay the subscription for the *Englishman* from their monthly salaries as it is a paper patronised by the Government.

85. The *Daily Hitavadi* [Calcutta] of the 9th May accuses the *Statesman* newspaper of want of fairness and courtesy in its remarks

"The *Statesman's* meanness."

on the Alipur Bomb case. We deprecate bomb-throwing, says the writer, but that does not prevent us from expressing sorrow at the fate of the convicted persons. Again, considering that perjury and forgery have become possible in the case, and that the police has left no stone unturned to secure Arabindo Ghose's conviction, we cannot take Mr. Beachcroft's judgment for gospel truth. We are, therefore, obliged to express ourselves very cautiously on that judgment. But the *Statesman* does not like this. So it says that it is because Bengalis have become used to bombs and anarchism that Bengali writers have taken exception to the sentence of death passed on Barindra and Ullaskar. It then goes on to say, "To those who are exhibiting this levity the grave words in which the Sessions Judge testified to his feeling that the persons who ought to be in the dock were those who 'constantly' attribute to Government the worst possible motives and vilify its officers, regardless of fair criticism may be commended for careful consideration." In reply we too say that such biassed English writers as, through malice and jealousy, hurl sarcasms against respectable Bengalis who are honoured by even the Government, should be placed under restraint in lunatic asylums.

86. The *Bharat Mitra* [Calcutta] of the 8th May endorses the statement of the correspondent of the *Bombay Times* that the English Government would be considered true to

Bombay Times on Excise duty.

HITAVADI,
May 7th, 1909.

NAYAK,
May, 10th, 1909.

DAILY HITAVADI,
May, 9th, 1909.

BHARAT M. TRA.,
May, 8th, 1909.

its profession that it is in favour of indigenous industries only when it abolishes the Excise duties on the manufactures of India and levies 10 per cent. *ad valorem* duties on all foreign imports. This has been done by the rulers of all the other countries in order to promote their industries. The way in which the British Government however has been doing its work in this connection clearly indicates that its love for foreign industries is at least not less than it has for country industries. Of course, it will not be able to maintain this love for foreign industries for ever, but so long it does not shake it off it will not be able to impress its greatness on the Indians.

BHARAT MITRA,
May 8th, 1909.

87. The *Bharat Mitra* [Calcutta] of the 8th May regrets that the Indians should be blind to their interests and thus give an opportunity to foreigners to exploit the mines in Central India for manganese and other precious minerals. Perhaps the Indians will open their eyes only to see that the bird (viz., the wealth of the country) has flown away.

BHARAT MITRA,
May 8th, 1909.

88. Seeing the imports of arms in the frontiers through Mekran, the *Bharat Mitra* [Calcutta] of the 8th May does not understand why Englishmen should be so anxious about it. Is it possible, asks the paper, to keep the whole world disarmed? A wise man seeing arms in the hands of an enemy would keep his own whetted. It is only the coward who is alarmed at it.

BIHAR BANDHU,
May 8th, 1909.

89. In an article on Sivaji, a contributor to the *Bihar Bandhu* [Bankipore] of the 8th May, signing himself as Ram Lagan Panday, describes the incidents of Afzal Khan's assassination by Sivaji and remarks that those who not being thoroughly steeped in true *swadeshi* spirit cannot consider the destruction of a wily and strong enemy as good, cannot properly appreciate the action of Sivaji.

BIHAR BANDHU,
May 8th, 1909.

90. The *Bihar Bandhu* [Bankipore] of the 8th May contains a metrical translation in Hindi of that portion of the Sanskrit poem *Kiratarjuniya*, in which Draupadi has tried to excite the rage of Yudhishtir against his enemy Duryodhan.

BIR BHARAT,
May 9th, 1909.

91. Under the heading "A boy's self-sacrifice," the *Bir Bharat* [Calcutta] of the 9th May says how Banda, a Sikh boy, who was still in his teens, faced death at the hands of Farrukh Seyar, the Moghul Emperor, for the sake of his country and religion. The self-sacrifice of the boy is an object of pride for not only the Sikhs, but also the Indians.

DAILY HITAVADI,
May 9th, 1909.

92. The *Daily Hitavadi* [Calcutta] of the 9th May says that Faridpore, Mr. Arabindo Ghose's friends in Bombay, the Bombay National Union and Poona have expressed joy at Arabindo's acquittal. Faridpore has, moreover, taken exception to the sentence passed on Barindra and Ullaskar as too severe.

DAILY HITAVADI,
May 9th, 1909.

93. The *Daily Hitavadi* [Calcutta] of the 9th May publishes a portrait of Ullaskar Dutta, who has been sentenced to death in the Alipore Bomb case, with the following letter-press:--

IN THIS WORLD THE PATH OF MANLINESS AND GREATNESS IS OPEN TO ALL.

The above verse appears on the wall by the side of the dock for the accused persons in the bomb case in the Alipore Sessions Court. Our reporter has come to know that it was Srijut Hem Chandra Das who wrote this verse with a fine decoration of leaves and flowers drawn by him on the wall with the help of a pencil. "I have cheated the Government." We hear that when Mr. Beachcroft passed his judgment Ullaskar smilingly said "After all I have cheated the Government of six years." (Ullaskar was before this sentenced to seven years' imprisonment in the Harrison Road bomb case and of this one year is passed).

Barindra also is rumoured to have smilingly said: "By God! saved at last!"

NAYAK,
May 10th, 1909.

94. The *Nayak* [Calcutta] of the 10th May has the following:--

The Indian's loyalty. At the summer time when the animated world is being scorched by the burning rays of the sun, when the sky assumes a copper colour and the earth is being cracked with

heat, who is that from under the blue (sky) vault of the sky chirps out melodiously "Crystal water"? Who is it that with parched throat and almost dying from thirst, cries out in a soft voice "Crystal water"? Why is it that this bird is looking out for water from the fiery sky although the earth abounds with tanks full of cool and clear water? Perhaps this is but the law of nature, perhaps it is the ordinance of Providence.

The animated world is bound by one universal law. No one gets what he wants. The dwarf desires to get at the moon, the paralytic desires to cross a mountain as high as the clouds, but is such a desire ever satisfied? You, I and all of us are subject to the laws of Providence. Consequently, our hopes are never fulfilled, the thirst of our mind is never quenched, our desires are never fulfilled and writhing in the unbearable agonies of unsatisfied desire and being burnt to ashes in the fire of the world we pray to God, to the charitable person, to the powerful person for crystal water. All our prayers and wails and petitions are often quite in vain. The man before whom we stand as beggars gives us a stone instead of a handful of alms, and from the wheel of severe rule hurls thunders on our heads. Alas, we do not know, we cannot make out, what sort of procedure is this.

There cannot be the least doubt that those who think Indians to be disloyal and enemies (to the Government) are in the wrong. We are poor, destitute beggars who have lost their all. It is only to ask for crystal water that we go to the royal door. Do we not know that though the people's power may be stronger than the ruling power, the power of our people is not of that nature? Do we not know that in a clash between the strong and the weak the destruction of the latter is inevitable? We know all this and feel them in the innermost recesses of our hearts. At the time when on the battlefield of Plassey we gave ourselves up to the English, we did not maintain a separate existence of our own, but did what the milkmaids of Brajadhram (i.e., Brindavan) did who gave up to Sri Krishna's feet their riches, lives and everything. Hence where is there any separate existence for us? In the "Gita" Sri Krishna is described as saying to Arjuna:—

"O son of Kunti, make over to me the results of all that you do, all that you eat, all the gifts that you make, and all the sacrifices and austerities that you perform."

And such also has been the case with us. Lying or dreaming, eating or dressing, or in meditation the ruling power is ever present in our memory; we give up to our rulers everything that we have. Have we kept back anything which we may call our own?

It is because of this surrender of ourselves that we hang about near the royal door crying "crystal water, crystal water." No one can praise the intelligence of those who are frightened by this. Can the man, who seeks favour and who considers himself glorified if he gets just an atom of favour, ever become a rebel? None but a man who is absolutely devoid of all conscience can say that the Indian is disloyal. Loyalty exists in us as deep as the marrow of our bones. The Hindu's loyalty is famous in the world, we can never go against the ruling power.

95. The *Dainik Chandrika* [Calcutta] of the 10th May writes:—

"The high hopes of the Muslim man."

DAINIK CHANDRIKA,
May 10th, 1909.

The Muslims of Turkey have obtained a Parliament and the great Powers are all supporting the popular side. The English rulers now find it necessary to act according to the signs of the times and they are granting all the demands made by the Muslims.

A great struggle is going on in Persia. There is every likelihood of the popular party in Persia coming out successful. It must be admitted that the Indian Mahomedans are being largely influenced by the happenings in Turkey and Persia. Afghanistan also seems to be in a ferment. The fact is, all over the world the Muslim population is in great excitement.

India is not a Muslim country, it is true. But the seven crores of Indian Mahomedans are not a negligible quantity. The waves of unrest have also reached the Egyptian Muslims. The English have therefore been much disquieted by the Mahomedan problem in India and Egypt. This fact may not be freely admitted, but it is nevertheless true. We cannot blame the English for trying to please the Indian Mahomedans. It is an axiomatic

truth that following the example of the Turks and the Persians the Indian Musalmans will not be carried away by their hatred of the rulers. But why should they miss an opportunity? Why should not they make the ruling English side with them, if they can do so?

The attitude of the Musalmans induced Lord Morley to modify his original reform proposals and grant all their demands. Hindu moderation at this juncture is indeed deserving of all praise. But the Mahomedans will find that the enjoyment of exclusive rights, though sweet for the time being, must prove distasteful in the long run. A time will come when the Musalmans will find out their own mistake, and of their own accord will be anxious to rectify it.

We have done our duty. We have pointed out the right path, but the Mahomedans will not take to it. This sin the Musalmans will have to expiate by their regrets, with what result nobody knows. It is reassuring to find many wise Musalmans pointing out to their co-religionists, though in vain, the folly of separating from the Hindus. Let the Musalmans then enjoy their exclusive rights to their hearts' content until they feel that they have suffered far more grievously than the Hindus.

NAYAK.
May 10th, 1909.

96. He alone is proficient in law, Mr. Beachcroft the Judge is a fool and all the defence counsel in the Alipore case are donkeys, — this is what Mr. Norton would have us

believe, writes the *Nayak* [Calcutta] of the 10th May. But Mr. Norton, the writer goes on, deserves pity. He is not a very clear-headed man, and hence he used all manner of arguments against the accused. From the cut of his face any physiognomist would say that he could not possess even a spark of sense in him. However that may be, his "ill-gotten wealth has all been spent in the expiation of his sins", as the saying goes. The report goes that he has lost all his earnings in the Alipore Case in his speculation in coal shares. What a pity that this should have happened!

URIYA PAPERS.

NILACHAL SAMACHAR,
Apl. 23rd, 1909.

97. The *Nilachal Samachar* [Puri] of the 23rd April complains that the Municipal officers in Puri do not pay particular attention to the lighting of the road between the Norendra tank and the Puri Railway Station and the lanes of which a large number is entirely dark in the night. A shower of rain is sufficient to keep many of the streets and lanes under water. This is simply intolerable to the ratepayers, whose money is not applied to their benefit.

NILACHAL SAMACHAR,
Apl. 23rd, 1909.

98. Referring to the proposal of the people of Berhampur in Ganjam to found a house named *Utkalbhavana* for the benefit of travellers who may choose to visit that town, where accommodation is not available for them without difficulty, the *Nilachal Samachar* [Puri] of the 23rd April exhorts the gentry and nobility of Orissa to subscribe liberally towards this noble object.

NILACHAL SAMACHAR,
Apl. 23rd, 1909.

99. The *Nilachal Samachar* [Puri] of the 23rd April mourns the death of Dukshi Shyam Das, a *Shadhu* of high order and merit, who breathed his last near the Lokenath temple in Puri at the advanced age of 150. He was noted not only for his piety, but for his philanthropy, which induced him to cure many diseases free of charge and thereby give relief to suffering humanity. It is said that he was a prophet, as he could foretell future events and narrate past events correctly.

SAMBALPUR
HITAISHINI,
Apl. 24th, 1909.

100. The *Sambalpur Hitaishini* [Bamra] of the 24th April approves of the appointment of Mr. R. C. Dutt, C.I.E., as the Prime Minister of Baroda, and observes that this appointment does great credit to the Gaekwar, who has learnt to recognise merit in an experienced Indian officer.

SAMBALPUR
HITAISHINI,
Apl. 24th, 1909.

101. The *Sambalpur Hitaishini* [Bamra] of the 24th April states that there was good rain in Bamra, which has enabled agriculturists to till their land.

102. Referring to the admission of a Native Christian into the sacred precincts of the Bhubaneswar temple, who had succeeded in practising deception on a temple servant, the *Sambalpur Hitaishini* [Bamra] of the 24th April observes that this is a serious matter and should, therefore, engage the attention of the local authorities.
- A Native Christian entering the temple of Bhubaneswar against the practices of the Hindu religion.
- SAMBALPUR HITASHINI, Apl. 24th, 1909.*
103. The *Sambalpur Hitaishini* [Bamra] of the 24th April is gratified to learn that Mahamahopadhyaya Sadasiva Misra of Orissa has been made a Member of the Royal Geographical Society in London.
- Mahamahopadhyaya Sadasiva Misra, a Member of the Royal Geographical Society in London.
- SAMBALPUR HITASHINI, Apl. 24th, 1909.*
104. Referring to the permission which the Raja Bahadar of Athgarh has given to his subjects to build pucca houses in that State, the *Garjatbasini* [Talcher] of the 24th April observes that it is a good sign of the time and that the Garjat people have as good a right to pass their days in comfort and convenience in the Feudatory States as the British subjects in British India.
- Building of pucca houses in Athgarh.
- GARJATBASINI, Apl. 24th, 1909.*
105. The *Garjatbasini* [Talcher] of the 24th April thanks the Rani of that State for her liberality in placing Rs. 57,000 in the hands of Government, with a view to have tanks excavated in different parts of Orissa and have other laudable and charitable objects executed.
- Liberality of the Rani of Talcher.
- GARJATBASINI, Apl. 24th, 1909.*
106. The *Garjatbasini* [Talcher] of the 24th April states that several persons have been killed by tigers in the Jajpur Subdivision of the Cuttack district and that steps should be taken to protect the people of that Subdivision without delay.
- Tigers killing men in Jajpur.
- GARJATBASINI, Apl. 24th, 1909.*
107. The *Garjatbasini* [Talcher] of the 24th April states that there was good rain in that State, which has helped the agriculturists to go on with their field operations.
- The weather in Talcher.
- GARJATBASINI, Apl. 24th, 1909.*
108. The *Utkalbarta* [Calcutta] of the 24th April states that the Revision Settlement in Orissa, though it is according to Lord Morley, intended to correct the records, has failed to correct the mistakes that were committed in the last Settlement ten years ago. As the attestation work is nearly over, it is doubtful whether these mistakes will be corrected at all.
- The failure of the Revision Settlement to correct old mistakes.
- UTKALBARTA, Apl. 24th, 1909.*
109. The *Utkalbarta* [Calcutta] of the 24th April regrets to state that a woman belonging to village Patuasahi in Nadigan, in the Bhadrak Subdivision of the Balasore district, was drowned in a well, whereinto she was thrown by accident, while drawing water from it.
- An accident.
- UTKALBARTA, Apl. 24th, 1909.*
110. The *Utkalbarta* [Calcutta] of the 24th April states that many houses in Harirajpur in Banki were destroyed by fire.
- Fire in Banki.
- UTKALBARTA, Apl. 24th, 1909.*
111. The *Utkalbarta* [Calcutta] of the 24th April states that many thatched roofs were destroyed by a stormy wind in Domepara and that there was good rain in that State and in Talcher, Bamra and Dhenkanal.
- The weather in the Garjats.
- UTKALBARTA, Apl. 24th, 1909.*
112. The *Utkalbarta* [Calcutta] of the 24th April states that small-pox and cholera prevail in the Balasore district.
- Public health in Balasore.
- UTKALBARTA, Apl. 24th, 1909.*
113. The *Utkalbarta* [Calcutta] of the 24th April states that there was good rain in the Balasore district and that the agriculturists are busy in cultivating their lands.
- The weather in Balasore.
- UTKALBARTA, Apl. 24th, 1909.*
114. The *Uriya and Navasambad* [Balasore] of the 28th April states that there has been continuous rain in that district for several days and that it has proved both advantageous and disadvantageous to the agriculturists.
- The weather and agriculture in Balasore.
- URIYA AND NAVASAMBAD, Apl. 28th, 1909.*
115. The *Samvad Vakita* [Balasore] of the 29th April approves of the action of the Balasore District Board in granting a portion of the income accruing from the Balughat Ferry to the Balasore Municipality and thereby closing a controversy that was raging for many years between those two public bodies.
- A long standing controversy closed.
- SAMBAD VAKITA, Apl. 29th, 1909.*

SAMBAD VANIKA,
Apr. 29th, 1909.

116. After quoting the remarks which Mr. B. C. Sen, the Magistrate of Balasore, passed on Babu Lal Mohan Das the Vice-Chairman of the Balasore Municipality on 22nd March 1908, the *Sambad Vanika* [Balasore] of the 29th April argues that the Magistrate has admitted that the connection of the Vice-Chairman with the Municipality was simply nominal in the period between August 1907 and 31st March 1908, and that the Municipal accounts and registers were audited up to August 1907. Thus the defalcation of Municipal money, if any, must have occurred after that date.

The writer states that the Vice-Chairman was induced to be indifferent to Municipal affairs after the appointment of Babu Baikuntho Nath Das as Overseer by the Chairman, though that gentleman was compelled by Mr. Egerton to resign his office. The writer is therefore inclined to believe that the Chairman was primarily responsible for the present state of Municipal affairs.

The writer approvingly quotes the remarks of the *Star of Uthal* on the subject, which are to the effect that somebody must make good the loss of public money, that the enquiries must be finished quickly, as nearly six Municipal officers are rotting in the jail, and that Mr. Sen, the Magistrate of Balasore, failed to take cognisance of Municipal matters, when the irregularities of the Municipal office were brought to his notice by the Vice-Chairman.

SAMBAD VANIKA,
Apr. 29th, 1909.

117. The *Sambad Vanika* [Balasore] of the 29th April observes that the Government is wrong in thinking that the revision settlement proceedings are liked by the Orissa tenants, for in the last ten years about 75 per cent of the raiyati holdings have been transferred, which means that they have passed into the hands of creditors. The

tenantry is thus being reduced and poverty-stricken. This land-less tenantry is looking with wistful eyes to the zamindar's *ujhas* lands which it manages to have registered in its name by the help of the Settlement Amins. The zamindar or landlord is thus being ruined by the loss of his *ujhas* lands. Thus the Revision Settlement proceedings bring about the ruin of both the landlords and tenants, neither of whom can be said to have any liking for these proceedings.

SAMBAD VANIKA,
pl 29th, 1909.

118. The *Sambad Vanika* [Balasore] of the 29th April states that there was good rain in Bhadrak and that the agriculturists are busily engaged in cultivating their lands.

UTKALDIPIKA,
May 1st, 1909.

119. Referring to the revolutions that are going on in Persia and Turkey, the *Utkaldipika* [Calcutta] of the 1st May observes that those countries are not yet ripe for local self-government and that spread of education is very necessary before any political amelioration can be effected.

UTKALDIPIKA,
May 1st, 1909.

120. The *Utkaldipika* [Cuttack] of the 1st May supports the *Indian Nation* in the latter's statement that social reforms and female education must take root in India before any advancement in political amelioration can be effected in that country. The truth and force of this maxim can very well be appreciated by a careful study of the history of Japan, which takes the lead among Asiatic countries in matters social, educational and political.

UTKALDIPIKA,
May 1st, 1909.

121. A correspondent of the *Utkaldipika* [Cuttack] of the 1st May, calling himself "An Uriya" argues that the Uriya-speaking tracts in Bengal, Madras and the Central Provinces must be amalgamated and formed into a distinct Province under a Government or Administration separate from that of Bengal in order that the Uriyas may advance as a nation. Orissa cannot prosper under the Bengal Government, because the predominance of the Bengalis will stifle her self-growth in various ways.

UTKALDIPIKA,
May 1st, 1909.

122. Another correspondent of the same paper styling himself "A Ganjami Oriya" wants to have all the Uriya-speaking tracts in the three Provinces of Bengal, Madras and Central Provinces amalgamated into a distinct Province

and placed under the advanced Government of Bengal and is ready to pay Rs. 10,000 with a view to enable the advocates of the cause to prepare a petition and work up all available materials in such a form as to secure the consent of the authorities in England to the proposed measure.

123. The *Utkaldipika* [Cuttack] of the 1st May complains that through the mismanagement of the Bhubaneswar Temple Committee, the pilgrims do not obtain the holy food in due time and that their health suffers on that account. The food placed before them is also very inferior in quality.

A complaint against the management of the Bhubaneswar temple.

UTKALDIPIKA,
May 1st, 1909.

124. A correspondent of the *Utkaldipika* [Cuttack] of the 1st May states that an old teacher in the Tirtol thana of the Cuttack district lost his son on account of some action on the part of the Sub-Inspector of Schools of that thana; that another teacher belonging to the Jagatsinghpur thana of that district stole some paddy from the private granary of the Secretary, and that other teachers are known to him who are setting very bad examples to their pupils. The correspondent, therefore, requests the Educational authorities to appoint only good men as teachers.

The questionable morals of the vernacular teacher in the Cuttack district.

UTKALDIPIKA,
May 1st, 1909.

125. The *Utkaldipika* [Cuttack] of the 1st May states that a breach has been effected in the right embankment of the Kharsua river in village Kantipur in the Cuttack district, which is about 150 feet long, 100 feet broad and 10 feet deep, and that unless the breach is repaired before the rains set in, the crops in villages Kantipur, Ranpur, Naranpur, Bidarpur and Baringi must suffer. The attention of the Sub-divisional Officer, Jajpur, and of the Subdivisional Officer, Public Works Department is at once drawn to the matter.

A threatening breach in the right embankment of the Kharsua river in the Cuttack district.

UTKALDIPIKA,
May 1st, 1909.

126. The *Utkaldipika* [Cuttack] of the 1st May states that three thatched houses, belonging to Abdul Dewan in Khatbinsahi in the Cuttack Town was destroyed by fire.

A fire in Cuttack.

UTKALDIPIKA,
May 1st, 1909.

127. The *Utkaldipika* [Cuttack] of the 1st May is sorry to state that on account of the opening of the doors in the Patia anicut, made necessary by the annual repairs of the high level canal, as also on account of the recent rains, the water on the river bed at Kaliyanpur became so deep that of three women that were bathing in the river, two were drowned.

An accident.

UTKALDIPIKA,
May 1st, 1909.

Public health in Angul.

128. The *Utkaldipika* [Cuttack] of the 1st May states that fever and chicken-pox prevail in Angul.

UTKALDIPIKA,
May 1st, 1909.

129. The *Utkaldipika* [Cuttack] of the 1st May states that there was rain in Angul accompanied with storm and showers of hailstones. As a consequence, many thatched houses have been damaged.

The weather in Angul.

UTKALDIPIKA,
May 1st, 1909.

130. Mr. Gopalchandra Prabaraj, a correspondent of the *Utkaldipika* [Cuttack] of the 1st May thanks the Rani of Athgarh for her donation of Rs. 28,600, which has been placed in the hands of the Government, and out of whose interest a fund will be created, named Sir Edward Baker Fund, to meet the cost of excavating tanks in Athgarh and the British district of Orissa. The Rani is said to have made a further donation of Rs. 28,600, out of whose interest and out of the proceeds of 1,000 acres of land, which the Raja Bahadur of Athgarh has placed in the hands of the Rani, a fund will be created, whereby assistance will be given to several charitable and religious objects in India.

UTKALDIPIKA,
May 1st, 1909.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 15th May, 1909.

The above information was obtained from a review of the files of the [redacted] and work up all available material on the subject in connection with the [redacted] of [redacted].

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UNITED STATES DEPARTMENT OF THE INTERIOR
BUREAU OF LAND MANAGEMENT
OFFICE OF THE DISTRICT MANAGER
DENVER, COLORADO
FEDERAL REGISTER

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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It is a very long letter, and it contains a great deal of information about the state of the country at that time. It is a very important document, and it is one of the most interesting documents in the collection.

THE UNIVERSITY OF CHICAGO

1911

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "John A. Smith", "Mrs. J. B. Jones", and "Mr. C. D. Brown".

This image shows a blank, aged, light gray page, likely an endpaper or flyleaf of a book. The paper has a textured appearance with some dark smudges and a small, dark, irregular mark near the top center. There is no text or other markings on the page.

A

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 15th May 1909.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL BRANCH.**

[As it stood on 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 45, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-Weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot"	Calcutta	Daily	Srish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
7	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanon Mazumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.	1,000
9	"Indian Nation"	Ditto	Weekly	N. N. Ghose, age 58, Bar-at-Law	500
10	"Indian Tit-Bits"	Ditto	Do.	Satis Ch. Mukerjee alias M. Suttie, age 27, Brahmin.	300
11	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 36, Kayastha	500
12	"Moslem Chronicle"	Calcutta	Do.	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Musalman"	Ditto	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Bayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 58, a Calcutta house-owner.	500
15	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 68, retired Head-master of a Government College.	400
16	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 31	3,000

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II.—HOME ADMINISTRATION.

(a)—Police.

330. Referring to the recent house searches in Calcutta, the *Bengalee* hopes Sir Edward Baker, who has already done something towards checking the over-zealous activity of the Police, will impress upon them the supreme necessity of proceeding with the utmost caution in these cases. Fruitless and indiscriminate house searches are a source of great annoyance to the public and have undoubtedly aggravated a situation which was already serious when the campaign of house searches was inaugurated.

BENGALUR,
7th May 1909.

331. According to the *Bengalee* the strenuous efforts made by the prosecution to secure the conviction of Babu Arabinda Ghose can be explained in only one of two ways. Either the Police are past masters in the art of misleading those whom they choose to mislead, or the Government are sadly incapable of estimating the value of Police evidence. In either case, the question arises, what ground can the Government have for believing that the evidence on which they acted in deporting so many respectable men would have been accepted as adequate in a Court of Justice? If the admirably balanced mind which Mr. Beachcroft brought to the estimation of the evidence against Babu Arabinda Ghose had been brought to bear upon the evidence against, say, Babu Kristo Kumar and Babu Aswini Kumar, has the Government any reason to feel absolutely sure that that evidence would have stood the test? If such certainty is out of the question, as ninety-nine persons out of a hundred would say it is, can the continued detention of the deportees be defended in any way? The acquittal of Babu Arabinda Ghose and 16 other persons who were sought to be implicated in the case is the strongest argument that could be conceived in favour of a revision of the Government's ideas as to its own infallibility and the absolute reliability of Police evidence.

BENGALUR,
9th May 1909.

332. The *Amrita Bazar Patrika* observes that the general impression is deepening that if Sir Edward Baker, instead of Sir Andrew Fraser, had been the ruler of Bengal,

AMRITA BASAR
PATRIKA,
11th May 1909.

about this time last year, this Province would not have been turned topsy-turvy in this reckless manner over the bomb affair. Similarly the belief is gaining ground that the benign influence of Sir Lawrence Jenkins's presence as the Chief Justice is permeating not only the Criminal Bench of the High Court, but also the Sessions and Magisterial Courts. Just now a new evil has found its way into the country, and the journal beseeches Sir Edward Baker and Sir Lawrence Jenkins to put it down with a strong hand. Because a few half-educated young men are alleged to have committed some dacoities, therefore whenever a dacoity occurs now-a-days, sons of respectable persons are suspected and hauled up without rhyme and reason and put to immense trouble. Nobody objects to their being meddled with by the Police if there are reasonable grounds of suspicion against them. But strange as it may sound, it is true that innocent lads have been dragged from their homes by the Police without an iota of evidence against them and kept in custody for weeks and then discharged or sent up for trial. The help of His Honour is urgently needed in this matter for he alone can control the Police.

(b)—Working of the Courts.

333. The *Bengalee* is glad to find that seventeen among the prisoners, including Babu Arabinda Ghose, have been found not guilty by the Judge. The whole country had, from the very outset, refused to believe that Babu Arabinda Ghose could have had anything to do with any conspiracy and the journal rejoices to find that his innocence has been vindicated after a prolonged and anxious trial.

BENGALUR,
7th May 1909.

334. The *Amrita Bazar Patrika* is profoundly grateful to the Sessions Judge for acquitting Babu Arabinda Ghose. The whole nation to a man firmly believed that he was innocent and it is gratifying to find that Mr. Beachcroft's finding is in

AMRITA BASAR
PATRIKA,
7th May 1909.

consonance with the opinion of the public in this respect. The journal is also thankful to Mr. Beachcroft for acquitting several others.

HINDOO PATRIOT,
8th May 1909.

35. The *Hindoo Patriot* says:—

Mr. Beachcroft's Judgment on
the Alipore Bomb Case.

"The judgment delivered by Mr. C. P. Beachcroft, Additional Sessions Judge of Alipore, on the Bomb Conspiracy Case can without exaggeration be called a record judgment for the able manner in which he analysed the evidence and handled the arguments both of the prosecution and the defence, as well as for the judicious comments which he made on their merits and demerits. The energy and patience of the learned Judge was taxed to the utmost by the long duration of the trial, with voluminous evidence tendered, the skilful and searching cross-examination of the defence Counsel and the able arguments advanced by them in behalf of the accused. Notwithstanding the conviction, we must unhesitatingly say that the legal gentlemen who were engaged for the defence, discharged their onerous duties in a manner which reflects the highest credit on them. If Babu Arabinda Ghose owes his release to anything it is to the masterly defence of his Counsel, Mr. C. R. Dass, who has not only maintained his reputation but also that of the great profession to which he belongs. As some of the accused are going to appeal to the High Court against the sentences passed on them, we will refrain from commenting freely on the case. The Judges of the High Court before whom the appeal will be heard will no doubt take into consideration the extenuating circumstances if there be any, for the mitigation of the sentence on any that may be deemed to lean on the side of severity."

BENGALIAN,
8th May 1909.

336. Commenting on the acquittal of Arabinda Ghose, the *Bengalee* enquires whether it was not a grave piece of blundering on the part of the prosecution to

The Alipore Bomb Case.

have implicated him in this case, with all the unhappy consequences that have marked its lengthy progress. Mr. Beachcroft vigorously defends the Police and with equal vigour condemns the procedure adopted by Mr. Dass in his defence. Both the apology and the condemnation, however, lose much of their point when Mr. Beachcroft declares, in effect and substance, that the celebrated "Sweets" letter alleged to have been addressed by Barindra Ghose to Arabinda was a forgery. "For myself I cannot understand Barin," writes the Judge, "signing his name in full in a letter to his brother Arabinda in this way, especially when it is remembered that both the brothers were at Surat at the time." A little leaven, be it for good or for evil, leaveneth the mass. The presence of a single piece of evidence of this kind in the conduct of the prosecution at least demonstrates the fact that there were persons connected with the prosecution who were prepared to go to any lengths to secure a conviction and that the superior officers exercised but little supervision over them. Continuing, the journal says—"We are not here concerned to enquire into the circumstances which have brought about this deplorable anarchical development. Those who preached violence as a political weapon deserve the severest condemnation. But the underlying question still remains. How is it that their preachings found willing listeners in certain quarters and produced these deplorable results? They would not have produced the same results in England—they would have been scouted with indignation if these lessons had been preached in the time of Lord Ripon. Was there nothing in the methods of the administration which had prepared the ground for these unhappy developments—so foreign to the Indian nature and so disastrous to the best interests of the country?"

INDIAN MIRROR,
8th May 1909.

337. The *Indian Mirror* feels relieved now that the Alipore Bomb Case is over. It considers the judgment to be a remarkable one but reserves its comments pending the decision

A remarkable State trial.

of the High Court on the appeal.

BENGALIAN
8th May 1909.

338. *Apr. pos* of the opinion expressed by Mr. Beachcroft as to the "Sweets" letter being a forgery, the *Bengalee* entirely agrees with the *Statesman* in thinking that it is

The "Sweets" letter.

necessary to institute the most vigorous enquiry with a view to discovering who the forger is. If forgery is a grave offence in any case, it is tantamount to a crime of the most diabolical character when the object of the forger is, by means of his act, to secure or help in securing the condemnation of a man

for one of the gravest offences known to the Penal Code. The *Statesman* is quite right in saying that if the forger had been more skilful, his act might have led to the most deplorable of consequences—namely the condemnation of an innocent man. As it is, only two circumstances are mentioned by the Judge which led him to suspect the genuineness of the letter. In the first place, Barin was made in it to sign his full name, which is contrary to the usual practice in such cases. And then, both brothers were at the time at Surat and it is hardly conceivable that Barin would have referred to such a serious subject in a letter, when he could easily have seen his brother and talked the matter over with him in private. Had the forger been more clever, it would not have been difficult for him to give the forged document more of the appearance of a genuine letter. Clearly, therefore, the man or men who may be responsible for this most outrageous piece of forgery ought to be dealt with, with exemplary severity. It is hoped Government will leave no stone unturned to find out the truth about it.

339. The *Indian Nation* observes that it is most difficult in the face of the bitter controversy that has raged round the anarchist movement in Bengal to preserve a judicial

INDIAN NATION,
10th May 1909.

The State trial. temper and to eliminate personal feelings. Mr. Beachcroft has done both and his judgment has been a vindication of British justice under exceptionally trying circumstances. The journal is glad that this is so at a time when rightly or wrongly, the conviction was gaining ground that the Scales of Justice are weighted in favour of Government in political State trials. Mr. Beachcroft's finding in the Alipore Bomb Case will go a great way towards dissipating this feeling and restoring that faith in the Criminal Administration of the country, which is imperative to the well-being of Indians and Europeans alike.

340. The *Amrita Bazar Patrika* declares that the result of the Alipore trial fully confirms the opinion freely expressed in its columns that the bomb conspiracy discovered

AMRITA BASAR
PATRIKA
11th May 1909.

The Alipore Bomb Case. in the Manicktola garden was the work of a few hare-brained young scapegraces, and no man of any position or education had anything to do with it. Had the Government accepted this view, it would have escaped much needless worry and anxiety. It was an insult to his intelligence, education, patriotism and religious faith to suggest that Babu Arabinda Ghose could be a party to a movement which was not only silly and wretched in its conception, but which, if carried out, would have meant anarchy, bloodshed and ruin all along the line. The rulers should now try to unlearn what they have wrongly learnt during the last twelve months and divest their mind of the mischievous idea that educated Indians were inimically disposed towards them. The fact is, the authorities only played into the hands of the Police and the Anglo-Indian press when they talked of an organized movement in the country, for, in spite of the Police not a single live anarchist has been discovered in the country, except those few who confessed their crime.

341. The *Bengalee* states that the judgment of the Special Tribunal acquitting the accused in this case reflects the highest credit upon the High Court. It is

BENGALUR,
11th May 1909.

The Barrah Dacoity Case. judgments of this character which enhance the reputation of the High Court and make it the bulwark of British justice that the people expect it to be. This is the second case within a fortnight, in which the Special Tribunal has found that the Government of Eastern Bengal and Assam launched a prosecution without sufficient grounds and apparently without satisfying themselves that there was adequate evidence against the accused. That the dacoity was committed admits of no doubt—so at least the Special Tribunal has held. It was committed many months ago. Yet in all this time the Police have not been able to trace a single culprit, but on the contrary they hauled up so many innocent men, kept them in *hajat* for months together, and at length have to release them only because there is a High Court which knows how to do justice and would do it. And all this has been done by the efficient Police of the new Province—on whom the Government spends so much in excess of what it ought to spend—under the very nose and with the active support of the Government. The new Province has, indeed, established its title to be called the most efficient Province in the Indian Empire!

(d)—Education.

BENGALUR,
6th May 1909.

342. The *Bengalee* regards the statement made by the *Statesman* to the effect that "local men of standing and substance have opened so-called National Schools for political pedagogues", as a gross libel upon the men referred to. This is believed to be the official version of the National Schools, as accepted in the new Province, and uttered without a sense of official responsibility. The journal challenges its contemporary to prove what he says and hopes it will be good enough to accept the challenge.

(h)—General.

BENGALUR,
6th May 1909.

343. The *Bengalee* observes that although it would be no exaggeration to say that the Government of the new Province is a bankrupt Government, yet acquisition of lands and houses and the construction of official buildings are being rapidly pushed forward. Of course these are much more important than sanitary works or the promotion of education. A new division of Public Works has been created for the Backerganj and Faridpur districts with an Executive Engineer at the head. There is throughout a multiplicity of European Officers in the districts. The Partition means the re-duplication of appointments, high and low. Some District Magistrates have confidential clerks. It is hoped that espionage is no part of their duties. It is useless to say that along with Magistrates and Executive Engineers and confidential clerks, the Police force has also largely been added to. More Magistrates, more Executive Engineers, more confidential clerks, a larger Police force than ever, considerable additions to jail accommodation—all these constitute the outward and visible symbols of the most "efficient" administration, evolved by the genius of the late "brilliant" Viceroy. What a good thing that coupled with all this, the system of competitive examinations for the Provincial Executive Service has been abolished. An inconvenient impediment to the appointment of sons of Khan Bahadurs to Deputy Magistracies has thus been removed. The son of a Khan Bahadur who had only read up to the First Arts Standard has been appointed a probationary Deputy Collector in the new Province. A Eurasian of St. Paul's School, Darjeeling, is also the lucky recipient of a similar appointment. With a large increase of appointments of all kinds, of course at the expense of the tax-payer, the golden age is about to dawn in the new Province for the benefit of office seekers. Even Lord Curzon could not have anticipated this happy advent within a time so short.

HINDOO PATRIOT,
7th May 1909.

344. While expressing its gratitude to Lord Morley for all that he has done to give effect to the Reform Scheme, the *Hindoo Patriot* is sorry that his Lordship displayed such strong antipathy against any modification of the injudicious Partition of Bengal. His Lordship in answer to Lord Macdonnell's suggestion, that the Bill should include the revision of the Partition, as it meant real hardship and caused great discontent, observed that the view against the Partition launched by one of Lord Macdonnell's great authority on Indian questions, has inflicted a most serious blow on Lord Minto, the Secretary of State and the Government of India. His Lordship was much annoyed with Lord Macdonnell for re-kindling the ashes of an expiring flame when for two years he had been upholding the Partition against serious difficulties, and he emphatically declared "we won't be parties to a revocation of the Partition". It is evident from this that His Lordship is determined to uphold the measure which he himself once characterized as a serious mistake. When a philosopher-statesman is determined to perpetuate a mistake then the people have no help for it. The Decentralization Commission's Report and the proposal for the creation of an Executive Council in Bengal raised great hopes in the minds of the people that the Partition would at least be modified, but they have now been completely disillusionized. However, they must submit to what can not be remedied.

HINDOO PATRIOT,
8th May 1909.

345. The *Hindoo Patriot* thoroughly approves of the action of Sir Edward Baker in requesting the Inspector-General of Police, the Inspector-General of Civil Hospitals and the Secretary to the Board of Revenue to remove themselves from the

hills to the plains and work there as the present exigencies require close touch with the people. The journal thinks the decision arrived at by His Honour can hardly strike a discordant note in any quarter. In public interests the presence of Departmental Heads is necessary in Calcutta, and barring requirements of a specially pressing character there is no other plausible ground or justification which could lead to the transfer of their official seats from Calcutta to Darjeeling. In the case of Bengal the movement to the hills is objectionable on the ground that the Head of the Bengal Government can only stay there for a short period and has to move about a great deal. His stay at Calcutta cannot be of a longer duration as he spends several months on tour. If during the absence of His Honour while on tour, the Departmental Heads under him can manage their business, surely during the summer residence of His Honour at Darjeeling they may as well do their work without moving themselves up to the hills to be near their Chief.

346. The *Bengalee* says: "If we are not very much mistaken,

BHUGALPUR,
11th May 1909.

Babu Kristo Kumar Mitter. Mr. Buchanan stated in the House of Commons some time ago that none of the deportees had submitted any representations to Government. On the other hand, we have the best authority for stating that one of the deportees, at any rate, Babu Kristo Kumar Mitter, submitted two representations to the Government of India praying that the charges against him might be enquired into. We are surprised to hear that the reply of the Government to both these representations was that they were not going to move in the matter. The Secretary of State has repeatedly said that if any representation is made to the Government of India, it will no doubt receive their best consideration. We fear we find very little consistency between the statement of Mr. Buchanan we have already referred to and the actual facts—none whatever between the principle which the Secretary of State laid down for dealing with representations and the manner in which the representations of Babu Kristo Kumar Mitter have been dealt with. Babu Kristo Kumar made no unreasonable prayer. That a man in his position should desire that the Government should make an enquiry as to the truth or otherwise of the charges against him seems to us to be perfectly natural. And it is a pity that the Government should refuse to do an act of bare justice in relation to a man upon whom they have already inflicted the most grievous injury."

OFFICE OF THE SPECIAL
BRANCH,
41, PARK STREET,
The 15th May 1909.

G. C. DENHAM,
*Spl. Asst. to the Deputy Insp.-Genl.
of Police, Bengal.*

